The Methodist Woman

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MARCH CONTENTS 1955

	PAGE
Fellowship at Literature Headquarters	3
What People Ask Me About the U.N., by *Margaret Briggs Lefever*	4
Sager-Brown Home and Godman School	7
Health Education in Rural Cuba, by *Elizabeth Beale, R.N.*	8
Robinson School, by *Ruth Ferguson*	9
Thirty-Three Years, by *Patricia Vought*	10
Motivation for the Stewardship of Possessions, by *Lloyd M. Bertholf*	11
Keeping the Best Till the Last, by *Jeanette Struchen*	14
Missionary Briefs	15
Circle Program	20
Christian Social Relations and Local Church Activities	21
Special Issues and Plans for Action	22
Chart and Compass—Conference Exchange	25
World Friendship Bulletin	29
Wesleyan Service Guild Newsletter—Letter from Mabel Ruth Nowlin	33
By-laws Revision for Local Unit	34
Missionary Education	36
Student Work—Student Drinking Is Our Problem, by *Don Kuhn*	37
Youth Work—The Secretary of Youth Work	38
Literature and Publications	39
Financial Report	40

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COVER

Cross amidst clouds — photograph by H. Armstrong Roberts.

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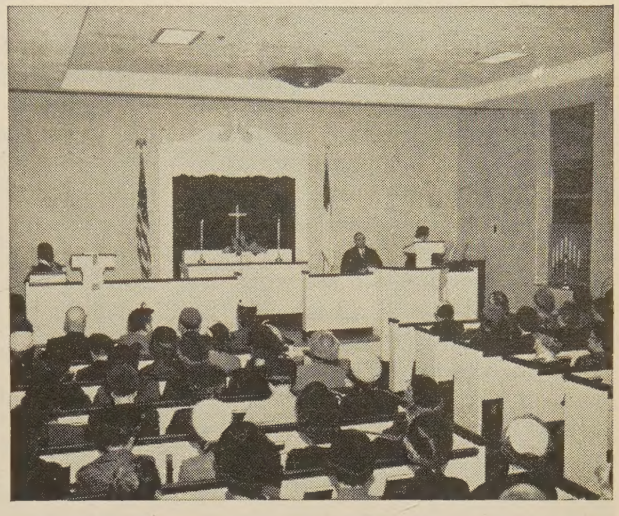
Fellowship at Literature Headquarters

¶ 1108. During the 1952-1956 quadrennium there shall be held at least one assembly at which programs of all general agencies of The Methodist Church shall be represented. At the same time and place each board or other agency shall meet separately, either prior to or after the assembly, for the transaction of its business.

Discipline of The Methodist Church

In accordance with this edict of General Conference, such an assembly was held in Cincinnati, Ohio, January 12, 13, 1955. This meant that the Annual Meeting of the Woman's Division was held there, too. Though the sessions had to be streamlined, one great dream was realized. An intervening Sunday provided time for division and staff members to visit Literature Headquarters.

The program skillfully arranged by Mrs. E. LeRoy Stiffler, Publication Manager, and Mrs. C. C. Long, Circulation Manager, included a tour of the building guided by staff members (some of them are in the fourth picture) and a chance to ask questions as other staff persons explained operations; a worship service in the lovely chapel; a bountiful buffet supper in the staff dining room.



What People Ask Me About the U.N.

By MARGARET BRIGGS LEFEVER

CARVED in a stone wall across from the United Nations buildings in New York are the words, "They shall beat their swords into plowshares and their spears into pruninghooks." Hundreds of thousands of visitors pass by this inscription and enter the U.N. buildings to see what the United Nations is all about. So many believe that here is *the* answer to war and the way to permanent peace.

The questions the vistors ask reveal not only what they know and don't know about the U.N. but also their basic attitude toward international affairs in general. The questions discussed below come from Americans, who make up 88 per cent of the total number of visitors to the United Nations.

These questioners fall into three major categories:

1. Those who in general favor our bipartisan foreign policy but who want to know how the U.N. fits into the picture (the majority of persons falls into this category);

2. Those who are hostile to the U.N. and to the general United States policy of international co-operation;

3. Those who are overzealous supporters of the U.N., who think that the world organization is the magic solution to the world's ills. As one churchman said, "Perhaps the U.N. has failed only for those who expected too much. Those who looked upon the U.N. as a shiny, new supergadget that would banish war and erase international conflict are disillusioned. To expect the impossible is always a one-way ticket to disillusionment, if not cynicism. To expect the U.N. to perform miracles is to misunderstand what the U.N. is. The U.N. is not God; it is not even a weak world-government. The U.N. is sixty different nations working together in an atmosphere of 'sovereign equality.' "

There are very few visitors to the U.N. who are openly hostile or who might be termed "hecklers." This is true not only in my own experience but in that of all the U.N. guides as well. Unfortunately, it is true that some who are now the hecklers were the ones who in 1945 thought that simply *having* a United Nations was the 100-per-cent way to peace. I sometimes find some of our church groups overselling the U.N. The Cleveland Conference sponsored by the Department of International Justice and Goodwill of the National Council of Churches issued some warnings to us at this point:

"The Christian faith does not provide us with clear-cut blueprints or easy answers for the tragic problems of the world in disorder.

"We would face realistically the existing limitation in the organization and operations of the U.N. Some of these grow out of the continuing fact of human selfishness and fallibility; others are inherent in any structure in which sovereign nations endeavor to work together. The churches should accept the responsibility of dealing fairly with the U.N., neither claiming too much for it, and so raising false hopes, nor dismissing it as irrelevant in the world of nations today."

It is the questions people ask that make being a guide at the U.N. always new and interesting. The following are typical of those asked every day. On tour no guide is allowed to give personal opinions. Here, however, I have the freedom not only to answer the questions but also to give an interpretation of them:

How much does a taxpayer contribute to the United Nations?

On a tour I was conducting, a man from Chicago, prominent in a national veterans' organization, insisted that at least one fourth of all his taxes went to the U.N. He wouldn't believe me when I told him that the United States paid only one third of the U.N. budget and that it costs the United States citizen only 8.6 cents per year to support the United States' portion of the United Nations budget. Four countries pay more per person to the U.N. than the citizens of the United States.

The United States' contribution to the budget is not the only money which Congress appropriates to the United Nations. It also contributes to the U.N. specialized agencies such as Food and Agricultural Organization and World Health Organization, and to the United Nations Technical Assistance program. So the total contribution to the U.N., including all of these organizations doing social and humanitarian work, costs each American citizen about seventy-five cents per year—less than the price of many a movie ticket.

Our payment of one third of the United Nations budget is less than the amount New York City spends each year to keep its streets clean.

How is the remainder of the seventy-five cents divided?

As Christians we believe in supporting work which will help to rid people of disease, ignorance, hunger, and starvation. Most of the seventy-five cents goes toward these ends:

—one penny goes to the World Health Organization to combat tuberculosis, cholera, typhus, and venereal and other diseases. In some areas of Greece, where 80 per cent of the people had malaria, and desperately needed crops were rotting in the fields, WHO checked the disease so that, after treatment, only 5 per cent had it;

—four fifths of a cent goes to the International Labor Organization (inherited from the League of Nations). The ILO has worked for thirty years to promote labor and social welfare and to improve the working conditions of people;

—The Food and Agricultural Organization also gets four fifths of a cent to carry on the job of helping the world find food for a rapidly growing population. In Afghanistan, FAO was responsible for a change from sickle to

scythe, which made a great difference in the production per acre. FAO's veterinarians have developed a vaccine which is checking rinderpest, a major killer of cattle in Asia, Africa, and the Near East;

—two cents go to the United Nations Education, Scientific, and Cultural Organization. Almost half the world's population is illiterate, and UNESCO workers are fighting illiteracy around the globe. It has a teacher-training center in Mexico to serve Latin America, and one in Egypt to serve the Near East. It also assists member nations in improving technological training and higher education;

—the rest goes to the other specialized agencies, to Palestine Arab refugees, to the U.N. Children's Fund, and to the U.N. Technical Assistance program in Central America, Israel, India, and many other countries. The Technical Assistance program and the Children's Fund are run on a fifty-fifty basis; a nation must contribute half of all expenses involved in a project within its boundaries.

United Nations

The employees of the American Association for the United Nations working at U.N. Headquarters, New York, recently formed their own Staff Association. This photograph shows Margaret Briggs Lefever with other members of the AAUN staff as they presented a copy of their association's charter to Mr. Dag Hammarskjöld. The AAUN is in charge of the Guided Tours Service at United Nations Headquarters.

What about the veto? Would the U.S. and the U.N. be better off without it?

The only place where the veto xists, and the only organ of the .N. that can take action which is egally binding, is the Security ouncil. The United States, there-ore, has the right to veto anything hich is not in the best interest of ur country.

Some persons have felt the veto as been misused by the Soviet nion, particularly in denying ad-ission to the U.N. to new coun-ies. Even so, the United States as always stood officially in favor f retaining the veto as a vital easure of protection.

f the United Nations cannot ake a country do something, hen what good is it?

It is true that the General Assembly can only recommend. It is also true that the Economic and Social Council cannot stop slave labor by passing a resolution.

But the lever of public opinion is a powerful weapon. The eyes and the ears of the world are on the actions and *report* of actions everywhere. A South American country stopped using children in tin mines for the first time in its history because it did not want to admit the fact in a report to the Economic and Social Council.

Any country which governs a colony makes a detailed report of progress to the Trusteeship Council each year.

The Soviet Union has sometimes been sensitive to the weapon of public opinion when it has been exerted (e.g., in withdrawing Russian troops from Iran at the insistence of the Security Council).

What about Korea?

This is one of the questions asked most often. The United Nations did not involve the United States in war in Korea. On the contrary, the United States took the initiative in asking the United Nations to act against the Communist aggressor in Korea. If we had been forced to act in Korea without U.N. endorsement, it would have been easy for Communist propaganda to make us seem like "imperialists"—out to get all of Asia. Instead, we gained the moral support of virtually all the non-Communist world, and sixteen countries actually sent armed forces to help.

It seems as though the U.N. never does anything but talk. What has it accomplished?

A. M. Rosenthal, *New York Times* correspondent at the United Nations, says on this subject: "The U.N. stopped the Kashmir war through the painstaking, undramatic, laborious U.N. process: talk, open debate, conciliation, mediation, conferences, more talk, more meetings, resolutions, scolding, pleading, years of them, all with one aim—taking the pressure off, preventing the lid from being blown off the pot. The conciliation, mediation, talk still go on."

The talk not only stopped the Kashmir war and took Russian troops out of Iran but also checked a war in Indonesia. (Indonesia later became the sixtieth member of the U.N.) It halted the Palestine conflict, and the machinery is still here to handle the disturbances that come up every so often.

Warren Austin, former U.S. delegate to the U.N., has said that it is better for elderly diplomats to get ulcers around a conference table than for young men to lose their lives fighting.

Why doesn't the U.N. expel Russia, since she causes so much trouble?

Since 1945 the United Nations has been the only constant diplomatic instrument between Russia and the western world. It helps the West to know how the Soviet Union reacts to a proposal and what Soviet delegates are thinking. This happens not only on the floor of the General Assembly and the Security Council but informally in the halls as well. The U.N. spotlight shows up Russian propaganda to Asia as well as to America.

The U.S.S.R. can rarely command more than five votes on her side. Yet she remains, in spite of losing, because she cannot afford to leave in front of countries she hopes one day to win. In this world court of public opinion, she cannot afford to remain silent.

Thus, the U.N. can provide a continuous atmosphere congenial to the settlement of disputes. This is one of its most important contributions. Though the basic decisions of war or peace, tyranny or freedom, fear or security will be made in Washington, Moscow, London, Bonn, and Tokyo, we can all pray to God that the U.N. can and will continue to serve as an instrument of peaceful change.

Can the U.N. be used by Communist spies to get vital information?

There are no secret documents sent to the U.N. by any member nation. The Soviet Union has not bothered to fill its quota for employees. The concentration of delegates in one headquarters makes it easier to guard against espionage rather than the opposite, as is often believed.

Why don't all sessions at the United Nations begin with prayer?

The Right Reverend Henry Knox Sherrill, former president of the National Council of Churches, has said on this subject, ". . . I wish the whole world, including individuals and nations, were unashamedly Christian. But facing realities, we must know that this is not the case. Men and women of many faiths are involved in the work of the U.N. The basis of Christianity is love, not compulsion. We cannot expect them to observe religious practices other than their own. The silent prayer which opens each meeting of the General Assembly is as far as it is possible to go at this time.

"In its effort to build a world peace which is the fruit of righteousness, the U.N. brings together people of varied backgrounds, representing diverse nations. This task, which involves countless numbers of devout men and women of good will, is in conformity with the will of God. To describe it as godless is to me obviously unfair and untrue."

On the first floor of the General Assembly Building there is a small, simply furnished Meditation Room for the use of U.N. delegates and visitors of all faiths.

What can I do to help the U.N.?

Learn what the U.N. is and does. Be realistic about its accomplishments and its method of debate and recommendation. Try to clear up misfacts and misstatements about the United Nations in your own community.

As a voting citizen you can find out what prospective congressmen and senators in your area are saying about the U.N. You can find out how your elected representatives stand on legislation in Congress, which vitally affects the U.N.

You can join the American Association for the United Nations, a nonprofit organization founded solely to inform the public about the U.N.

Why does the United Nations flag fly higher than the U.S. flag?

The United Nations flag flies higher than the flags of sixty member nations only at the United Nations Headquarters.

Who paid for the U.N. buildings?

The three buildings and all furnishings cost sixty-eight million dollars. (The *S.S. United States* cost about ninety million.) Sixty-five million dollars were an interest-free loan from the United States, which will be paid back in full in about fifteen years.

Visitors constantly comment about the design and furnishings at the United Nations. Ten architects from as many countries formed a planning board which made all the decisions on the design and the furnishings as well. Gifts to the U.N. come from all over the world.

Note: This article appeared in the October, 1954, issue of *Presbyterian Life*. The Editor, Mr. Robert Cadigan, granted THE METHODIST WOMAN permission to reprint the article as a follow-up to the Crusade for World Order.

METHODIST GROUPS

Groups from Methodist churches, Woman's Societies of Christian Service, and Methodist Youth Fellowships come to the United Nations nearly every day to take tours, attend meetings, briefings, and special seminars.

It is estimated that last year at least 6,000 came to Headquarters in special Methodist groups. At least 2,000 of these were through the Department of Christian Social Relations and Local Church Activities.

These groups have genuine interest in the United Nations. For this reason they are favorites with the guides who enjoy their stimulating questions and discussions. Through the Woman's Society of Christian Service, many of the visitors have studied the relation of the United Nations to international affairs before they arrive and have a perspective on what the U.N. can and cannot do in the world today.

Sager-Brown Home and Godman School

The Work

By Rosie Ann Cobb

SAGER-BROWN Home and Godman School, Baldwin, Louisiana, is the only national home and school for Negro children in The Methodist Church. We can accommodate fifty children, twenty-five boys and twenty-five girls. In addition, there are twice as many day pupils. For the summer vacation we have no less than twenty-five, but for the school term beginning September 1, we have been filled to capacity. Our staff consists of twelve workers, including teachers, housemothers, laundress, kitchen matron, and a maintenance man.

Sager-Brown is not an institution, nor a reformatory, nor even an orphanage, but rather it is a home in which children have real home atmosphere. A few of them are orphans, some are half orphans, while many have living parents who for various reasons cannot care for them. Some are committed by the courts as neglected children. Others are received through county welfare agencies and some are sent by parents or other relatives. All are expected to pay something if possible for their board.

These children are taught from kindergarten through the eighth grade at the Godman School which is on the campus. After completing the eighth grade some are sent to high school in Franklin, Louisiana, five miles away. Others return to their parents or guardians. Parents from the surrounding communities who want their children to attend a church school send them to Godman School. A tuition fee is charged for day pupils.

An all-round program is provided to train these boys and girls mentally, physically, and spiritually. The children assist with the work by helping to prepare and serve the meals, cleaning the dormitories, mowing the lawn, and caring for the chickens, hogs, and garden. We plan wholesome recreation for them. They attend the movies, football and basketball games, as well as various other forms of recreation. The boys are members of the Scout troop. We are proud of our Methodist Youth Fellowship and choir who are active in the local church as well as on the district and state level. We try to relate our program to the local church and the parish school.

The many supplies and Cash for Supply Work which we receive help to stretch our budget to meet the children's needs. Such supplies as dish towels, pillow cases, towels, sewing materials, school supplies, socks, underwear, soap, tooth paste, dusting powder, deodorant, combs, and brushes are among the many needed things.

The Superintendent

By a Co-Worker

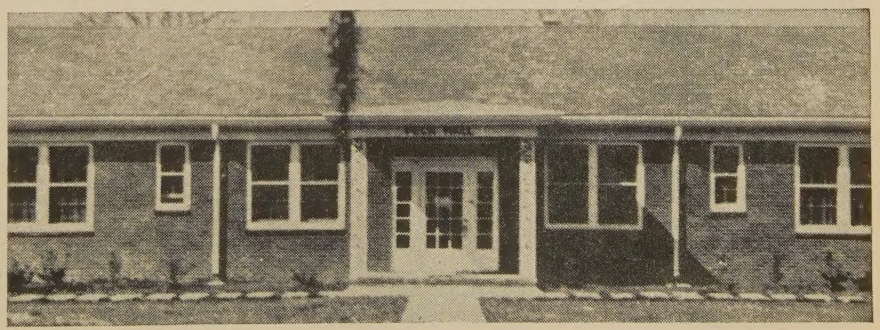
MISS ROSIE ANN COBB is the competent superintendent and principal of Sager-Brown Home and Godman School. One has only to observe Rosie Ann diligently at work among the children at Sager-Brown Home to realize that she must have been reared according to the Scriptural passage, "Train up a child in the way he should go and when he is old, he will not depart from it."

Rosie Ann and her twin sister were born in Union City, Kentucky, the thirteenth and fourteenth children who belonged to the family of Robert and Susan Martha Cobb.

Rosie Ann attended church and Sunday school, which was usually held once or twice a month in a small one-room church. Among the greatest influences upon her life were the fireside religious services held regularly in the home. It was there beside the hearth that the children received religious instruction that has been Rosie Ann's guide through the years.

She received her elementary training in a typical one-room country school called Four Mile School. Rosie Ann walked the four miles each day. There was no high school in Union City, but Rosie Ann, determined to have a good education, enrolled in the city high school at Richmond, Kentucky, ten miles away. She earned her room and board by working for a private family and living on the premises. In addition, she earned enough money to pay for her books and a few clothes. Upon graduation from high school, she attended Clark College in Atlanta, Georgia, for two years and then transferred to New Orleans University, where she lived at Peck Hall. Miss Cobb has served as home economics teacher at Sager-Brown, where she is now the superintendent and principal.

Peck Hall for boys, the newest building of Sager-Brown Home and Godman School, Baldwin, Louisiana.



Health Education in Rural Cuba

By ELIZABETH BEALE, R.N.

Methodist Prints

Gerado and Teresa Martinez with their little son.

Disease is not a serious problem in Cuba, *but health is* . . . . Cuba suffers from serious health problems of parasites and malnutrition. It is authoritatively estimated that between 80 per cent and 90 per cent of the children in rural areas are infested by intestinal parasites and that many of them suffer from three varieties. . . . This is due to a widespread ignorance of even elementary sanitation.[1]

WHAT an opportunity and challenge this offers a missionary nurse in the field of health education.

Because it is so futile to teach people what they should eat when the essentials are not available, the Escuela Agricola y Industrial Evangelica seemed a local place to begin such a program. While Cuba has much rich land and lots of sunshine, water is often scarce, the soil difficult to manage, and gardens require a great deal of know-how. The boys at the school learn to grow various vegetables, and the girls learn how to cook and serve them. In the beginning the students often refused to eat a diet that contained unfamiliar vegetables, preferring the customary rice and beans. Caring for the gardens and watching them grow really made a difference: now with a group to set an example, the new students adjust more readily.

In his third year one of the boys had a community project in which he helped some of our country neighbors make gardens. It was very dry that spring, and the project seemed a failure, but when school reopened in the fall one family had a fine garden which produced more cabbage than they knew how to use. Another student assumed responsibility for the project, the girls stepped in to teach the women different ways of using it, and the school bought the surplus.

The girls have classes in home nursing and child care. In home nursing they practice on each other, but there were no babies at school. In a nearby village a baby of less than a year was found for each girl in the class. She watched its growth and development during the year, making comparisons with the pattern discussed in class, and reporting back to the group on interesting happenings. At the same time she taught the mother some of the things she had learned in class about its care and feeding.

Progress is so slow that it sometimes seems imperceptible—but it does take place. One of the girls had a kindergarten-age group for which she had set up a project in cleanliness with appropriate songs and stories. Her teacher congratulated her on how well she had planned it, but also remarked on how dirty the children still were. She replied, "Oh! but you should have seen them the first time. They are much cleaner now."

The government provides typhoid vaccine, but except in the presence of a real epidemic most people will not bother with the injections. The home nursing class put on a campaign and as a result all the students and many of the village people received this protection. Some of the babies were given the triple vaccine for diphtheria-tetanus-whooping cough. Diphtheria is almost unknown, but whooping cough and tetanus are known and feared.

When the boys found that the girls were learning some first aid as a part of their home nursing, they made a special request that it be taught them too. The course has grown to include other health material on hygiene and nutrition. They especially enjoy scoring the meals served by the girls in the dining room.

As these young people graduate they carry knowledge of improved agricultural methods, better hygiene, and more adequate nutrition into their own communities. Gerado Martinez and Teresa Hidalgo both were members of the first graduating class in 1951. They were married a year later and are now serving as lay leaders in one of the rural mission churches. He has a garden, chickens, and a cow, and is demonstrating to his people how they can improve their living conditions. Now they have a little son, and Teresa is demonstrating baby care under conditions which her neighbors can copy. These rural churches are unable to support a pastor, but in this way the couple can with a little help make their own living and carry on the work of the church too. With no more training than they received at the Agricultural School they have a growing church and have opened up three new missions. Thus the abundant life of the spirit, the mind, and the body go forward together.

[1] *Report on Cuba.* International Bank for Reconstruction and Development. Washington, D. C. 1951.

Robinson School

By RUTH FERGUSON

ROBINSON SCHOOL in Santurce, Puerto Rico, holds a unique place of service in the fe of the Commonwealth. Prilarily, it is an English-speaking stitution for Puerto Rican chilren. Yet it also fills a great need supplying educational facilities r a limited number of children of ntinental families who are here r business reasons.

Robinson is a Protestant school. he Catholic children who attend re well aware of that fact. Last ear 75 per cent of the children ere from Protestant families. Vith an average enrollment of 325 udents, the school is "bursting at ie seams." It is impossible to acept all the applicants for there is o room.

All grades are taught from kinergarten through high school. The wer grades have continental achers while the junior high and nior high classes have both uerto Rican and continental achers. Some of the teachers are obinson graduates.

The influence of Robinson extends to several cities and towns through the fourteen-day unit extension schools—kindergarten and primary grades which meet in Methodist church buildings. A thousand or more children are enrolled in these schools; otherwise the majority of them would not be in school anywhere because the public schools are overcrowded. It is a thrilling experience to visit them and see the happy faces of the children as they learn in a Christian and loving atmosphere.

Last year, Mrs. Frank G. Brooks, president of the Woman's Division, accompanied Miss Muriel Day, executive secretary of the Bureau of Educational Institutions, on her annual visit to the work in Puerto Rico. En route they visited schools in Cuba. Mrs. Brooks *(standing, third from left)* met with the local Woman's Society at Colegio Eliza Bowman, Cienfuegos, Cuba.

El Evangelista Cubano

Guests at a fellowship dinner *(seated second from left to right)*: Miss Helen Aldrich, superintendent; Mrs. Ana Lidia Tapia, president, Puerto Rico Conference Woman's Society; Miss Muriel Day, executive secretary, Educational Institutions, Department of Work in Home Fields; Mrs. Frank G. Brooks, president of the Woman's Division.

Thirty-Three Years

By PATRICIA VOUGHT

FROM birthday candles to machine-gun bullets, from a single classroom to a national broadcast—these are living memories to Miss Louise Best, Woman's Division missionary to Brazil for the past thirty-three years. On her fifth furlough, she enrolled for the fifth time as a student at Scarritt College, Nashville, Tennessee. She returned to Brazil in February to resume her duties at Colegio Centenario.

Miss Best is one of two missionaries under the Woman's Division of The Methodist Church to have been honored on the radio program "Honor to Merit," broadcast over a nationwide network from Rio de Janeiro. The half-hour dramatization is comparable to the broadcast "This Is Your Life."

The daughter of a South Carolina Methodist circuit preacher, Miss Best finished a course of study at Scarritt Bible and Training School, Kansas City, Missouri; was consecrated in Richmond, Virginia, and then sailed for Brazil on July 13, 1921. "I went as a domestic science teacher," she says, "but the only person to whom I taught domestic science for the first five years was our cook, trying to show her how to cook without too much pepper and grease!"

When Miss Best had been in Brazil for only six months, the Woman's Council of the Southern Methodist Church sent her with Miss Eunice F. Andrew to open a girls' school in Santa Maria, Rio Grande do Sul, Brazil. The school opened on March 27, 1922, with three boarders and four day pupils, one cottage, and an abundance of faith and hope. In that first school, the boarding students lived in the attic, and in cold weather both teachers and pupils huddled around the brick stove in the kitchen to study. There was no city water system in Santa Maria, and Miss Best tells with a smile of carrying bath water up and down the winding stairs to the attic.

The new school was named "Colegio Centenario" in commemoration of Methodism's Centenary Movement, and also in honor of the centenary celebration of political independence of Brazil (1822-1922).

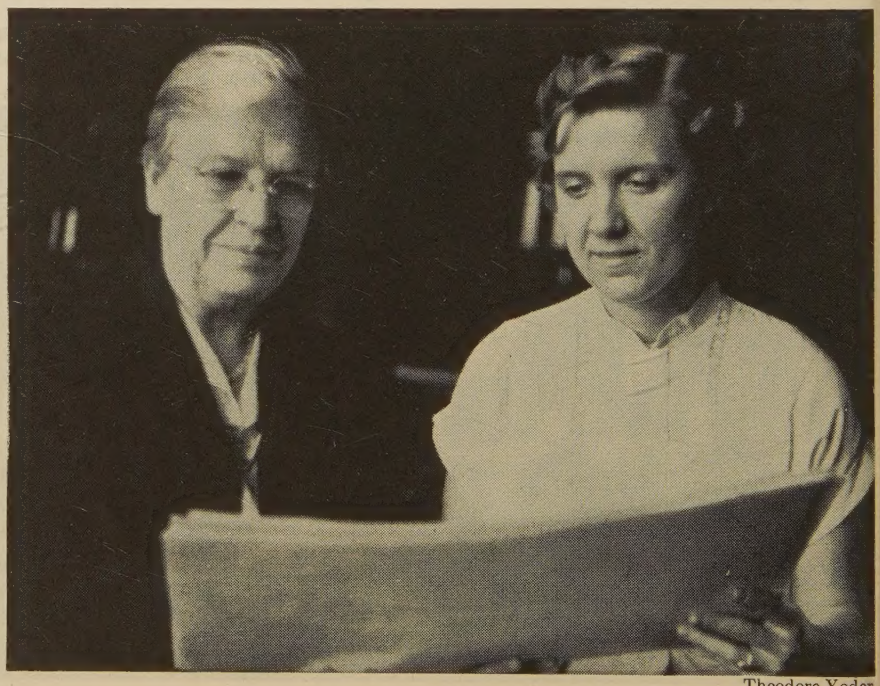
"On the first anniversary of the school, Maria Cunha (now Maria Cunha Clay) and I got up early and fixed a table on which was placed a cake with a candle," Miss Best recalls. "Maria, looking at the table, said, 'Miss Best, it is so plain without any decorations! I'm going out to get some vines and leaves.' When the table was fully decorated and draped, she stood back and said, 'Oh—green and white—hope and purity! These should be the colors of our school!' And so they are."

Miss Best was placed in charge when Miss Andrew was on furlough in 1926. That was the year of revolution in Brazil, and she tells of two days they endured hidden in the school basement "with machine guns popping all around."

She has seen Colegio Centenario grow from a primary school with three boarders and four day pupils to a government-recognized senior high school and a private normal school with 165 boarders. There are thirty-five faculty members, only three of whom are from the United States. Fifteen are graduates of the school. This year, thirty-eight "grandchildren of the school" are enrolled—children whose parents had studied there.

"There are three places in the world that I especially love," said Miss Best. "Lander College, Greenwood, South Carolina (where she graduated in 1919); Scarritt College for Christian Workers; and Colegio Centenario. These years have been the happiest in my life, and as I look forward to retirement three years from now, I wish that I had thirty-three more to give."

Miss Louise Best, left, shows some pictures of her work in Brazil to Miss Patricia Vought, who wrote this article.



Theodore Yoder

Motivation for the Stewardship of Possessions

Address given at the District Superintendents' Conference in Chicago, Illinois

By LLOYD M. BERTHOLF

I

IF WE try to boil down to one word the distinction between the Old Testament religion of the Hebrews and the New Testament religion of the followers of Jesus, we shall probably arrive finally at the word "motivation." Among the Hebrews the emphasis was upon the act, with Jesus the emphasis was upon the motive for the act. "Ye have heard that it was said by them of old time, Thou shalt not *kill* . . . But I say unto you that whosoever is *angry* with his brother. . . ." Not just the act of murder, but the anger that leads to murder is also to be condemned—not just the act of adultery, but the lustful look; not just the act of retaliation, but the desire to seek revenge. It is not the size of one's gift that is important, Jesus insisted, but the spirit that prompts the giving. It is not the avoidance of work on the Sabbath that keeps the Sabbath holy, but the spirit of worship and meditation and relaxation.

. . . Many of the ancient seers and prophets anticipated Jesus in this emphasis. "Man looketh on the outward appearance, but God looketh on the heart" is what the Lord said to Samuel way back there a thousand years before Christ. "Out of the heart are the issues of life" is one of the ancient proverbs. The prophets like Amos, Isaiah, and Jeremiah were constantly playing down the importance of rituals and ceremonials, and stressing the importance of clean hands and a pure heart.

And, conversely, in the period since the days of Christ a great many of his followers still adhere to the old Hebrew emphasis on keeping the law and doing righteous deeds, apparently assuming that God is a celestial bookkeeper, keeping records and rewarding each man only according to his deeds. But by and large, Christianity is a religion of the heart, of the intent, of the motive. If the act is based on love—intense, impartial, enduring, sacrificial love—then we do not need to be much concerned about the consequences of the act; God has a way of taking care of that himself. "Love," as Paul says, "is the fulfilling of the law."

It is interesting to note that the word "motive" has the same root as the word "motion," that is, they both stem from the Latin verb *movere,* to move. Motive is therefore something that induces action. It must precede the action, to be sure, but it must also result in action if it is real motive. . . .It is my conviction that the motivation for stewardship has been neglected in much of our discussions.

II

Why are we working at this job anyway?—why evangelize, why educate, why send out missionaries, why maintain hospitals and homes?

Some people act as if the main purpose of our religion is to increase the size and power of the church and its institutions. They are much interested in statistics. They are very jealous whenever they hear of the growth of rival denominations. We may call this the institutional objective. Others are most concerned with creedalism. To induce the greatest number of people possible to accept a certain creed seems to be their main motive. . . .

Other churchmen are most concerned with the rituals of the church. If they can just succeed in getting you baptized they seem to think their job of evangelism is complete—baptized and your name on the church roll, that's the main thing. Others contend that belonging to a church is unimportant, but that what pleases God most is the keeping of the laws—the Ten Commandments mainly—and the keeping of one's nose out of other people's business.

Can we not agree, however, that while every one of these motives is important, our main motive in Christianity is not really institutionalism, nor creedalism, nor ritualism, nor legalism, but our main purpose should be to extend the reign of God among men, both

a) In individual lives, i.e., in the development of character, righteousness, surrender to Christ, and

b) In society, so that an environment may be produced in which every individual may have freedom to develop all his God-given worthy potentialities and may be kept as free as possible from deteriorating influences.

Whether the reign of God is extended from individual to individual or is thought of as a mass movement, we see that it is really a *person*-centered movement. Its great objective, therefore, must always be to minister to the needs of persons, and help them individually to grow and develop into the likeness of Christ.

Wasn't it G. K. Chesterton who said, "Nothing ever really happens until it happens locally"? It is much like the situation in the human body which is a complex organization of organs and tissues, but which is made up ultimately of units called cells. We see the body react as a whole and speak of the effect of this or that on the *body,* but the physiologist knows that nothing ever affects the body unless it first affects some of the *cells* of the body. *Human* physiology is first of all *cellular* physiology.

In the light of this *general* motive for our Christian activities, we may next ask what should be the motive of Christian *stewardship*. Is it to conserve, or prevent the abuse of, our material resources? Yes, to a certain extent. The waste in soil, in timber, in wild life, in minerals is so staggering that one wonders how the race can survive long at its present rate of prodigality. But I would say this is a secondary, not the primary, motive in promoting stewardship.

Is it to increase the support of the church, by inducing its members to give to it more of their time, their talent, their money, their prayers? Yes, again to a certain extent. But there is presented to the officialdom of the church at this point a real danger—a danger of missing a spiritual opportunity by concentrating on a material need—a danger of trying to substitute indoctrination for education—a danger of missing the message of stewardship to the individual by emphasizing too much the need of the church. Stewardship was made for man, not for the organization we call the church. The financial structure of the church will benefit as a result of the promotion of stewardship, to be sure, but that should not be the *main* purpose of the promotion. . . . The *primary* motive must be to contribute to the Christian health and growth of every individual Christian.

Let us state again the fundamental convictions on which Christian stewardship is based.

1. Man does not hold title to any of the things he is prone to call his own—his body, his abilities, his time, health, home, country, material resources, money or the things money will buy, or even life itself; these all belong to God because God created them; He placed them here to be at man's disposal to use and to pass on to succeeding generations as a trustee. What is the spiritual value of this concept to the individual? It should contribute to a man's *character*, by making him humble and grateful and generous and unselfish.

2. All human occupations involve working in one way or another with these natural resources. If they are used worthily, then the work is to be considered sacred work, regardless of whether it is so-called "religious" work or the more "secular" occupations, such as farming, manufacturing, merchandising, construction, education. And what is the spiritual value of this concept? Realization of the sacredness of one's daily occupation gives life new meaning and makes *every* day a sacred day for serving God.

3. Since all useful and worthy work is sacred, it follows that all the income and profits derived from such work belong to God, not part to God and part to man, and that man's responsibility in this regard is solely to distribute such income so that it will contribute most to human welfare and Christian growth. Any spiritual value here? This concept of a man's trusteeship in the distribution (spending) of the money he earns, once it breaks in on a man's consciousness, often completely transforms his personal Christian character.

4. Since the church is, and for 2,000 years has been, responsible for keeping alive in the world the gospel of Christ, it deserves a share of this income commensurate with its importance. Historically, and with many religions, this share has been a tithe (one tenth), though for Christians this is a matter of conscience rather than law. What is the value of this concept to the giver himself? Learning to distribute generously to the church and all its agencies and to benevolent causes generally turns out to be an *essential* element in the growth of individual Christian personality.

In summary, then, the four cardinal principles of Christian stewardship are as follows:

1. The total ownership of God and the consequent trusteeship of man.

2. The sacredness of all worthy human occupations.

3. The dedication to God of all one's time and abilities, and of all the income received from one's work.

4. The recognition of the importance of the church, and the allocation to the church of a definite proportion of one's income commensurate with that importance.

As we look back over these principles we can see: 1) that they are all concerned with *personal* religion, and 2) that they are all matters of the *spirit*. This is a whole philosophy of life. This concerns that entire focus of a man's activities, his reason for existence. This is not some little patch you place on an old garment; this is an entirely new garment that covers everything.

I hope we can all get into our thinking this larger concept of the word stewardship, and will use the word in this sense. Let's make *much* use of the word. For is it not clear that stewardship has to do with the entire discipleship of a Christian—every day in every year and every hour of the day?

III

Having emphasized the broader concepts of stewardship, I am now ready to deal with what is perhaps the most potent way for the individual to express his philosophy of stewardship, namely by the tithing of his income or the setting aside of some other definite proportion of it for church and benevolent purposes.

It is not customary, I realize, to bring a quotation from Gertrude Stein into ecclesiastical circles, but I was struck not long ago by this statement of hers:

As a cousin of mine once said about money, money is always there but the pockets change; it is not in the same pockets after a change, and that is all there is to say about money.

Well, that's essentially what we're talking about now—deciding what rules to follow and what motives to have in mind in deciding into what pockets to put our income. In short, why do men tithe?

First of all, there is the answer given in Billy Graham's column called "My Answer," this being the one in the November 5, 1954, issue of the *San Francisco Chronicle.*

he following question is asked by
ie who signs himself as F. L.:
Our minister says we should tithe.
this necessary for salvation?"
nd Billy Graham answers, "Evi-
ently you do not feel you are a
ue Christian or you would not ask
is question. The Bible is the best
uidebook we have on our journey
rough life. It says to us, 'Bring
e full tithes into the storehouse
. . and thereby put me to the test,
ys the Lord of hosts, if I will not
pen the windows of heaven for you
nd pour down for you an over-
owing blessing.'" (Malachi 3:10
SV)

I am no particular critic of Billy
raham, but when he quotes this
erse in answer to the man's ques-
on, is he not implying that God
as here promised to repay in kind
-really overpay in kind?

This is a fairly common attitude
mong the tithers who are also suc-
essful businessmen. I would cer-
inly not want to say that I
elieve there is no connection at all
etween tithing and prosperity, but
think the connection is a very
direct one. It is mainly that the
piritual qualities in a man which
duce him to tithe are the same
ualities that commend him to
her men, and result in his having
eir confidence, their good will,
nd their business.

Another motive related to this
rosperity motive is the fear motive
-fear of losing money or of suffer-
g some other misfortune if one
ils to tithe properly. Professor
awrence Osborne of our English
epartment at the College of the
acific, who spent some years of his
fe in the ministry, tells of a man
ho came to the parsonage one Sat-
rday night with a rather generous
eck, saying, "Use this for the
reatest need of the church." Two
eeks later he returned with an-
her check of slightly different
mount. When he returned with
e third of these bi-weekly checks,
ithout ever having appeared at a
urch service, Dr. Osborne asked
m about this somewhat unusual
ocedure. "I'm not a Christian,"
replied, "and never intend to be
one. But I am a tither, and will be
till I die." He then went on to tell
how years before he had heard
about tithing and decided to try it.
Everything went well with him and
his family. Then times became
hard and he decided to give up
tithing. Almost at once trouble
started: his children became ill;
his wife had a serious operation;
he lost his job. In desperation he
promised God that if he could get
a regular job again he would always
tithe. He found employment soon
and again began to prosper. "Now
I make out my tithe check every
payday, and to the exact cent," he
declared. "I've got to be a tither,
for I'm scared to death to stop."

Both the prosperity motive and
the fear motive are unworthy of the
highest and best in Christian stew-
ardship. I would say that no mo-
tive is worthy of the name "Chris-
tian Tithing" unless it is a spiritual
motive compounded out of three
elements: responsibility, gratitude,
and love.

Responsibility—both to Christ
before whom every man must ap-
pear for judgment; and to our fel-
low men, our brothers as children
of God, millions of whom are
hungry, diseased, ignorant, ex-
ploited.

Gratitude—

**"And you, who were dead in tres-
passes and the uncircumcision of your
flesh, God made alive together with
him, having forgiven us all our tres-
passes, having canceled the bond
which stood against us with its legal
demands; this he set aside, nailing it
to the cross." (Col. 2: 13, 14 RSV)**

Who can be ungrateful if he has
any concept at all of that magnifi-
cent passage?

Love—In the final analysis it is
the love of God, who loved the
world so much that He gave His
Son, which constrains us to give
also. We say we give, but we do
not really do so, of course. How
can a man give to another that
which belongs to the other already?
But we do share, we set aside, we
allocate, we distribute into the
proper pockets what God has
placed in our hands as trustees.
And the real motive is love for
Him, love for the church, love for
our fellow men who need food,
clothing, sanitation, education, and
along with these the Gospel with its
story of Jesus, the Hope of the
World.

Theoretically, tithing of income
is no more important than the dedi-
cation of one's time or of one's
abilities, but actually there seems
to be a quality of human nature
that makes a man's treasure closer
to his heart than anything else over
which he has control. And sub-
jectively it is his heart that matters.

Thus, there are two great values
in tithing: 1) the subjective influ-
ence it has on the giver—a literal
"means of grace," and 2) the ob-
jective good that the money will
do for one's fellow men when placed
in the hands of the church or other
benevolent agencies. And we who
are charged with the *promotion* of
programs must never forget that
the subjective aspect is both pre-
eminent and prerequisite.

IV

**I have been trying in this paper to
say four things:**

**1. That fundamentally Christianity
is a religion of the heart, the intent,
the motive.**

**2. That the primary motive always
must be to minister to the real needs
of individual persons—our own in-
dividual needs and those of God's other
children the world around.**

**3. That the philosophy which best
incorporates this motive and gives it
expression is the concept we call stew-
ardship.**

**4. That of all the ways to express
one's philosophy of stewardship, the
tithing (or other proportionate shar-
ing) of one's income is, both sub-
jectively and objectively, usually the
best, for it tends to have a spiritual
effect.**

Keeping the Best Till the Last

By JEANETTE STRUCHEN

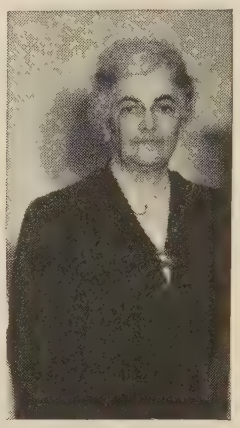
"I WROTE this poem forty years ago and Henry Ford himself sent me a thank-you note for its message," said a seventy-eight-year-old recently at the close of a meeting. Another recalled, "Fifty years ago I joined this church and how I have watched it grow—why, I remembered when . . . ." Another woman said, "Long ago I learned that hymn in the little chapel which stood on this same corner."

All across our land active groups are waking up to the large number of faithful older adults who through the years have been dependable supporters and responsible resources in solid endeavors.

How carefully has the membership of local Woman's Societies been gleaned, and recognition made of the large percentage of women over sixty-five years of age? At district and conference meetings, what percentage of loyal delegates are older women still active in missionary enterprises?

It is a fact that whereas the total population of the United States has doubled since 1900, the number of persons in the plus-65 bracket has almost quadrupled.

In work with older people it is common for them to speak with pride of membership in the church; and the women never fail to cite membership in the Woman's Society of Christian Service, speaking particularly of fellowship enjoyed within circle meetings. But how successfully do we integrate these older folks within our active program, that we may benefit from their experience rather than shelve or crowd out their interests and talents? Is anything more creative for worship than a beautiful poem written by a member of our group, no matter what age she may be? Could a younger woman have the same joy in going over the church roll to designate possibilities for



In every church there are women, active and vitally interested, who have skills and talents that should be used.

new members in the Woman's Society? Is it possible to find a stencil to cut, letters to mimeograph, or envelopes to address, for a woman who is seventy-two and for forty years was an expert stenographer in a business office?

In every local church there are women who are not shut-in or home-bound, but active and vitally interested in life and service. They may be older adults in years but often when their skill and self-confidence are released into active participation, their contribution is immeasurable and they are deeply inspirational to younger women whose attendance may be more spasmodic.

No doubt each of us would be amazed at the number of older women who are officers, circle leaders, and study group leaders in the Woman's Society. Yet we might be even more amazed at the number who are capable of handling active jobs, but whom we have passed by because of their age.

Over the past year I have found older women assembling the program calendars which are sent to every Society member, selling pieces of crocheted work to be turned into scholarship money, baby-sitting so that young mothers may attend a study session, cutting colorful place mats from wallpaper books to be used for fellowship groups, carefully checking lists of women for our "responsibility lists," and sewing sheets and socks for the conference children's home, while younger women sew for their own children. Pictures of grandchildren and stories of grandmothers are proudly displayed wherever Woman's Society members gather together.

Yet I know, too, of a woman who was a college professor of English, and because of retirement moved into new surroundings closer to her family. She is brilliant and kind, but lonesome with long days pressing upon her.

Another was retired from the Bell Telephone System after many years of efficient service, and she is reaching out for new interests and new jobs to fill leisure hours she has never had before. Another woman has her Master's degree in home economics from one of the largest universities, and taught there for many years. She longs for more than membership in a group, and needs a job to expand her creative hands. One is a shut-in with a keen mind and many talents. She wants to minister rather than be ministered unto.

There are many more whose untapped resources might well be cultivated to bring forth a harvest of accomplishment and service within the local church. Recognizing and planning for this group may mean new additions to the spiritual life bookshelves with *The Best Is Yet to Be* by Dr. Paul B. Maves, or *The Mature Heart* by Helen B. Emmons, whose husband was the first editor of *The Upper Room*.

Taking stock of this age group may lead to great assets for the Woman's Society and deep satisfaction for older members. Age should never be a reason for disclaiming useful talents.

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

BORNEO

My little Chris-Craft boat surely has been a source of great joy to me, as well as many others. It is so convenient to stop anywhere along the river and to stay as long as I want in seeing how my "sheep" are getting along. Just recently I took some friends to Bawang Assan, the nearest Dyak village, where we now have regular services. We had a royal welcome at the wharf and were taken right to the meeting place.

By the time service began, about 200 people were seated on the airy bamboo floor of the large porch of a long-house. These are very modern Dyaks and some of them are quite well off. The women and children were dressed in the most colorful costumes (flowered skirts and white waists). They had their hair curled and wore a great deal of jewelry around their necks, wrists, and ears. The men were well dressed also in their shirts and pants. Some of the older ones wore sarongs (a piece of cloth serving as skirt) and their white headdresses.

They are now supporting a Batak preacher from Sumatra and have already offered land to build a church. One of the sons of this village is now studying in our theological school and we can hardly wait for the day when the Gospel will be preached throughout this country by one of their own people.

MARTHA A. GRAF

FOREIGN STUDENTS WELCOMED

Pfeiffer College

Last fall the Pfeiffer College student body and faculty at Misenheimer, North Carolina, warmheartedly welcomed four foreign students.

Hector Dias came to this country in September from Cuba. When asked how he happened to choose Pfeiffer College, he said that he had heard of it through a friend. He hopes to learn to speak the English language more fluently and to work with commercial airlines.

Jeannette Lion, from Indonesia, came to the United States in June. She has been very active in church work, participating in camp activities at Lake Junaluska, and Camp Tekoa, MYF camp at Hendersonville, North Carolina.

Dai Woo Kim comes from Seoul, Korea, and his ambition is to work with the textile manufacturers. He thinks he will be in this country about eight years before returning to help in the reconstruction of his native land. Kim says he is very grateful for all that the Pfeiffer students have done for him in the way of friendliness and interest. One thing that has made a big impression on Kim is the location of Pfeiffer. He likes the quiet atmosphere and scenery.

Luis Leal, whose sister previously attended Pfeiffer, is very much interested in becoming a journalist. He recently came to the United States from Cuba and chose Pfeiffer because of his sister's recommendation.

—From *The Pfeiffer News*

AFRICA

Fifty years ago at Fairfield Girls' School, Old Umtali, Southern Rhodesia, education for girls was begun. The progress in this field is indicated by the fact that in 1954 the first African girl in all of Southern Rhodesia received her college degree, and is now a member of the staff at Old Umtali. The dedication of a new dormitory for girls in high school and teachers' training was also cause for celebration in this anniversary year.

DEACONESS WORK

93 Deaconesses Serve Local Churches

Deaconesses are recruited and trained by the Woman's Division of Christian Service to serve all agencies of The Methodist Church. Many of them serve in the local church in various capacities. There are ten who are under appointment as supply pastors. Although opportunities in this field are limited, there are many communities which are happy to accept deaconesses or other qualified women as pastors. Twenty-eight deaconesses are directors of Christian education. Literally scores more could be serving in that capacity if they were available.

As parish workers and/or church secretaries, fifty-five deaconesses assist ministers in city churches. In such positions many more deaconesses are needed.

—MARY LOU BARNWELL, *Executive Secretary, Commission on Deaconess Work*

Methodist Prints

Puerto Rican children enjoying a play period during a session of the Daily Vacation Bible School held at Grace Methodist Church, New York City.

"OH! I SO LUCKY!"

The Woman's Division of Christian Service conducts work among the Puerto Ricans in New York City, the worker's headquarters being at Grace Methodist Church, located on the West Side. An eight-week Daily Vacation Bible School was held for children between the ages of three and twelve during the past summer, resulting in improvement in the behavior of many of the children, according to the pastor. He also feels that the adults of the neighborhood now have a better understanding of the church and what it is trying to do.

Last September, the cooking class for girls was organized. They are learning how to prepare foods that are common to us but unknown to them. One little girl told how she cooked these same foods at home, and the others chimed in and said they always prepared at home for their families what they had learned during class sessions.

In the ceramics class some amazingly creative things are being done by the boys and girls. Seven-year-old Emilio comes regularly and has a wonderful time. He is the most careful and original of all, a little quieter than the others. But when he has some clay in his hands he is very sure of himself indeed! He also attends one of the woodworking classes. Here, too, his work is very distinctive.

Then there is nine-year-old Irma who enjoys both the ceramics and cooking classes. She also has the responsibility for bringing her young sister to the Play Club for preschool children. Every day she asks, "Is this the day I come?" And the number of days until her next class have to be counted off on her fingers.

One Thursday, after asking that same question, she was told the cooking class would meet the next day. Her black eyes shone as she jumped up and down and clapped her hands saying, "Oh! I so lucky!"

There are three woodworking classes for boys. In each group there seems to be one boy whose ideas and workmanship are especially good. Most of them, however, just want to do something nice for their mothers and are not too original.

This work among the Puerto Ricans of New York City is important and challenging, especially since it helps the children acquire some sense of security in their surroundings.

RURAL WORKER

Eastern North Carolina

"*We* are off to a good start," wrote Miss Ethelynde Ballance after her first four months of service as a rural worker in the Roberdel Area of Eastern North Carolina. The "we" is significant.

"Much of my time," she continued, "has been spent in looking, listening, and learning. I have been riding about the area, marking maps, going into homes, attending church and community meetings, and talking with representatives of county agencies. Already I have a long list of needs, compiled from observation and direct calls from the people.

"The minister of the three churches in the area had done much to prepare for my coming. The people were expecting someone to work *with* them, not for them. He had appointed three people from each church to work with us in setting up our work. I met with this local committee and we adopted the principles and plans that I presented later to each of the three congregations. We are adopting these four principles to guide us in making our plans:

"1. Jesus' concern was and is for *all* people. Thus, our concern must be not only for those 'within our fold,' but for *all* the people of our geographic area.

"2. Jesus' concern was and is for the *whole* man. Thus, the church's concern must be for man's economic, physical, emotional, and spiritual needs.

"3. To attempt to find and meet all the needs of all our people calls for more than a Sunday church program. It calls for a seven-day-a-week program.

"4. The church has many allies as it seeks to bring more abundant life to people.

"I am trying to emphasize these points whenever I have the opportunity. I am stressing especially the last point to both our church people and the representatives of community agencies, in cases where they do not seem to have become conscious of a relationship."

KINDERGARTEN WORK IN KOREA

By CLARA HOWARD

KINDERGARTEN work in Korea was begun by Miss Charlotte Brownlee forty years ago in the present Ewha Kindergarten building at Chung Dong in Seoul. She was assisted in the Kindergarten Training School by Miss Edna Marie Van Fleet, cousin of Gen. James Van Fleet, who has rendered such splendid service to Korea in recent years. Korea's Minister of Defense, Admiral Son Il Kwun, was in the first class of kindergarten graduates.

From the first the kindergarten was popular with the Korean people. The training school was also popular and soon numbers of young women were going out to start kindergartens in the provinces. The missions took the lead in establishing kindergartens with the twofold purpose of giving little children the early training necessary for their best development and of leading them and their families into the Christian way of life.

By 1930 there were ninety-five kindergartens connected with the Methodist Church and Mission alone, and extensive work was being done in parent education and teacher training in service and in the preparation of literature for parents, teachers, and children.

During the troublesome years from 1940 to 1945, practically every kindergarten was closed and many valuable books lost. In 1945 kindergartens began to reopen, the teacher-training program was reinaugurated, and new kindergartens were opened. Progress was very rapid and creative work that had not been possible under the former regime flourished. With the blow of June, 1950, again all was lost except in and around Pusan, but today we have sixty-one Methodist kindergartens with an enrollment of 3,400 which represents almost that many families to whom we have the privilege and responsibility of preaching the Gospel!

The number of kindergartens is increasing rapidly—so rapidly that the supply of trained teachers is decidedly inadequate. The growing sense of responsibility among the promoters is very gratifying, and generous aid from the Woman's Division of Christian Service has encouraged local giving and helped to make possible many improvements along the line of equipment. Many teachers have profited also by the institutes provided for them, and parents have remarked about the good results evident in improved programs and methods of guidance.

Methodism has taken the lead in kindergarten work in Korea. The training program at Ewha has furnished many excellent teachers, but at present the supply is not equal to the demand. In the past it has often been difficult to get trained teachers for the small kindergartens in rural places. Now it is very difficult to find enough qualified even for the kindergartens in Seoul.

Kindergartens are wanted everywhere. It is imperative that there be an adequate number of trained teachers who are ready and eager to serve the child and the family throughout the church. The need for consecrated, trained workers for children and parents through kindergartens is one of the most urgent in Korea today.

Mission Tour

At the request of the Department of Work in Foreign Fields, Mrs. Frank G. Brooks, president of the Woman's Division, is visiting some of the Missionary Work in Asia. She left January 17 and will return about the middle of April in time for the spring meeting of the Executive Committee. Her itinerary includes Pakistan; India; Burma; Singapore, Malaya; Borneo; Philippines; Japan; and possibly Korea.

Methodist Prints

Paul W. Nelson, administrator, Seward Sanatorium, Seward, Alaska.

NEW AMERICAN CITIZEN

Final American citizenship papers were granted on October 25, 1954, to Mr. Frank Walunga, a full-blooded Alaskan Eskimo who was born in the early 1900's on the Siberian coast while his parents were on a walrus-hunting expedition. Frank spent most of his life at Savoonga on St. Lawrence Island where he attended school in Gambell, learning the pledge to the United States flag, the Declaration of Independence, and the preamble to the Constitution. While he was still on St. Lawrence Island, a schoolteacher helped him make his first application for citizenship papers, but very little could be accomplished in that remote place.

In 1949 Frank went to the Seward Sanatorium, Seward, Alaska, to be near his wife who was one of the first patients to be admitted to the hospital for tuberculosis. He worked there as an orderly and was a good employee, dependable, friendly, and honest. Members of the staff remember Frank's amazement as he saw strange fruits and vegetables, as well as cars, steam radiators, and telephones for the first time.

While at Seward, Frank renewed his efforts to become a citizen. He found the officer of the Naturalization and Immigration Service in Anchorage very helpful, and appreciated the encouragement he received while patiently waiting the five years required before receiving his final citizenship papers.

HUTCHINGS GIRLS' HIGH SCHOOL

Poona, India

The year 1954 marked the end of seventy-five years since the founding of Hutchings Girls' High School, Poona, India, known at one time as the Taylor High School. This anniversary was celebrated at the school with a variety of functions lasting for five days, beginning with a special assembly at which the principal, Miss Eide, gave a brief history of the school and a pageant depicted some of the notable events of the seventy-five years.

Letters of greeting and reminiscence from Miss A. C. W. Dove, a former principal, and a few letters from the "Old Girls" were read. Miss Marie Corner, who was principal of the school from 1939 to 1945, was present to give her greeting and challenge to the students of today. Another interesting feature was the recognition of the oldest former student present, Mrs. Ruth Rao, who was presented a bouquet by the smallest school girl attending the assembly. Mrs. Rao completed the Junior Cambridge in 1912, and was married that year, her wedding reception being held at the school. Mrs. Rao, now a widow, is an active member of the Methodist Church in Poona.

An exhibition of the children's work was held for two days. On the third day of the celebration there was a festival, followed the next evening by a service at the Oldham Methodist Church at which Bishop Subhan preached.

This memorable celebration came to a close the following day with competitive sports events and a special banquet. Everyone who shared in the festivities went away with the feeling that Hutchings Girls' High School really has the right motto, "Ebenezer," for with Samuel of old they can say, "Hitherto hath the Lord helped us." The future is bright, for faculty and students look to Him to continue to be their "stone of help."

THANK YOU

To the Methodist women in America, greetings!

This is a thank-you letter. I was admitted to the Clara Swain Hospital in Bareilly, India, on February 22, 1954. I had left the happy students at Isabella Thoburn College where I was studying and found myself in this place of suffering. Worst of all, the doctors said I had tuberculosis and needed an operation. I was frightened. There was nothing I could do. I was separated from my eight-and-a-half-year-old daughter. What would become of her? She was studying at Lal Bagh where I saw her every day. Now it seemed that there was a great gulf between us. I felt that God had left me, too; so far away He seemed.

Friends and relatives heard that I was to have an operation and they showered me with cards and letters. And some came to see me. Dr. Pomeroy was my surgeon. He is Christ's specialist. Dr. Philip, an Indian doctor, is his helper, and he is good.

My operation was to be April 27. Before this they gave me special medicine to make me physically fit, but I needed to be made fit mentally. Our preacher had had my disease and could give me courage. Also Dr. Jones's book, *Growing Spiritually*, helped me a lot and Bible verses became meaningful to me. Sunday, the 25th of April, my best friend came and strengthened me by her company. The friends at Isabella Thoburn College were praying for me. Also they were looking after my daughter. I was assured that during my operation my daughter would be praying, too. I lost my fear and realized that death and life were equal, and "for me to live is Christ."

Tuesday the 27th I awoke quite early and had my devotions, reading some wonderful passages of Scripture. That morning I gave myself completely to God, entering into a real fellowship with Him. I felt as though He had one arm around me and one around my daughter. He was caring for us both and, whatever happened, it would be His will. I was not alone. My operation was successful. It meant a lot to me. It enabled me to taste God's fellowship and I know that that fellowship can change our outlook. I will never forget the experience of being with God. My scar will be a reminder.

Now I want to thank all that have made it possible. What if there had not been a Clara Swain Hospital! I thank the doctors and nurses and everyone who has been used of God to help me, and I thank God most of all for Himself.

Sincerely yours,

SALOMI LYALL

IN MEMORIAM

Miss Jeanette Oldfather **was born on March 26, 1892, at Brandon, Iowa. She received her A.B. degree from Cornell College in 1919 and later studied at the Iowa State Teachers' College. In 1946 while on furlough she received her M.A. degree from Scarritt College.**

Miss Oldfather sailed for Korea in 1923, her first appointment being to the Chemulpo City school and kindergartens. When on furlough in 1928, she was detained at home because of her mother's illness. Returning to Korea in 1937, she was appointed to the Konju Vocational High School. In 1940, because of war conditions, she was transferred to the Methodist Middle School at Twante in Burma. After only one year she was forced to seek refuge in India where she remained until 1945, teaching at the Methodist Girls' School at Meerut. After furlough she returned to Burma where she taught at the Kingswood School in Kalaw.

On September 19, 1953, she arrived in the United States by air for emergency health reasons, and died on November 25, 1954. Services were held November 27 in the First Methodist Church of Phoenix, Arizona.

Dr. Mary Stone, **the first Chinese woman to obtain a medical doctorate in the United States, died December 29, 1954, at her home in Pasadena, California, at the age of 82.**

Dr. Stone received her degree at the University of Michigan in 1896. She returned to China the same year to found the Women's Hospital at Kiukiang, under the auspices of the Woman's Foreign Missionary Society of The Methodist Episcopal Church. For twenty-five years she headed this hospital, personally training more than 500 Chinese nurses.

In 1920, with the help of American friends, she founded the Bethel Mission of Shanghai.

Fellowship Brunch

THE Rochester District of the Genesee Conference held a brunch for high school and college girls. The affair was planned by a committee composed of the district secretaries of Missionary Personnel, Youth Work, and Student Work plus the district president. Two hundred responded to the invitations which were issued to the girls through the local secretaries of Youth Work and Student Work. These secretaries brought the girls and also served as table hostesses.

Since the brunch was held during the Christmas holidays, that was the motif for the table decorations and place cards. Five designs were used. They served two purposes—to designate those to help serve the meal and those to clear away the dishes and also to divide the entire group into five smaller groups for the program.

Following the appetizing brunch, these five groups, each guided by a district officer, were taken to classrooms. A different program was presented in each room. At ten-minute intervals the groups rotated so that everyone heard all five presentations: opportunities for Christian service based on the Methodist Service Project booklet; life as an international student told by a girl from the Philippines; the Methodist Youth Fellowship; the World Friendship Group of Girls and Camp Wesleyan, the conference-sponsored camp for girls; Methodist Student Movement, Wesley Foundations, and Methodist Student Loans and Scholarships.

The groups reassembled in the dining room which had been rearranged in the meantime. Here a college student conducted an impressive worship service. The filmstrip "Adventures in Service" [1] was shown, after which a missionary from India dressed in a *sari* gave the closing talk.

In reporting this fellowship brunch, Mrs. Stanley E. Moore, the district president, said, "The officers of Rochester District feel it was a meeting that will have far-reaching results."

[1] Sale price, $8.00; rental, $2.50. Order from The Methodist Publishing House serving your territory.

Annuity Fund

One annuitant writes: ***"I should like to put what money I can to work for the Woman's Division of Christian Service."***

Another says: ***"My annuity income gives me a feeling of a bit of independence in my old age, for which I say 'thank you.'"***

Send for the folder, *Annuity Dollars Make a Difference.* Treasurer of the Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, New York.

Your name_____

Your address_____

RECIPE FROM KOREA

CHOP-CHAI (Meat and Vegetables with Vermicelli)

For 6	*For 50*
½ cup	4 cups chopped beef
2½ tablespoons	1 cup soy sauce
2	16 green onions, chopped
1	8 finely chopped garlic buds
1	8 tablespoons prepared sesame seed
few grains	several shakes of pepper
2 teaspoons	5 tablespoons oil
½ cup	4 cups cooked pork
1	8 firm, *fresh* pears
½ cup	4 cups celery
1 teaspoon	8 teaspoons salt
1 cup	8 cups canned bean sprouts *or* celery cabbage
¼ cup	2 cups mushrooms
1 cup	8 cups vermicelli
1 tablespoon	8 tablespoons sugar
1	8 eggs
2 tablespons	1 cup pine nuts

Chop beef fine and add half of soy sauce, half of green onions (including tops), the garlic, half of sesame seed, pepper, and ¼ of the oil. Cook until meat is tender.

Cut celery in 1½ inch lengths and shred lengthwise. Add salt and let stand 10 minutes. Wash, drain, and fry slowly in a little oil for two minutes, stirring constantly.

Cut cooked pork into 1 inch lengths and shred (slice very thin).

Drain bean sprouts. (If using celery cabbage, shred fine, cook 3 minutes in small amount of water. Drain well, press out all water.)

Shred mushrooms and fry in little oil. Season with salt.

Cook vermicelli in rapidly boiling water for 6 minutes. Drain well and cut into three inch lengths.

Separate whites and yolks of eggs. Beat each slightly with fork. Cook by circling a small amount of egg into a small layer over the bottom of a heated, oiled skillet. When firm, turn and cook slightly on other side. Roll each layer into a long tube shape and shred crosswise very fine.

Peel and shred pear into fine strips 1 inch long.

Now combine: add pork to beef; then celery, bean sprouts, mushrooms, and remaining soy sauce, onion, sesame seed, and sugar. Mix well. Last, add vermicelli and shredded pear. Arrange on platters and decorate with shredded egg and pine nuts.

Recipe from Miss Harriet Morris, who served in Ewha College, Seoul, Korea. Found in her booklet, *Korean Recipes.* She now resides in Wichita, Kansas.

This was the service of worship which Mrs. J. W. Bunch conducted at the opening of the Annual Meeting of the Woman's Division in Cincinnati, Ohio, January 7.

CALL TO WORSHIP

Leader: Unto Thee, O Lord, have I cried.

Response: *And in the morning shall my prayer come before Thee.*

Leader: Let my mouth be filled with Thy praise;

Response: *That I may sing of Thy glory and of Thy greatness all the day long.*

Leader: Hide Thy face from my sins.

Response: *And blot out all mine iniquities.*

Leader: Create in me a clean heart, O God,

Response: *And renew a right spirit within me.*

Leader: O Lord, let Thy mercy light upon us.

Response: *As our trust is in Thee.*

UNISON PRAYER:

Almighty God, author of eternal light, illumine our hearts by the light of Thy grace, that our lips may praise Thee, that our lives may bless Thee, that our worship may glorify Thee. Amen.

MESSAGE: This is not only the beginning of a new day; it is the beginning of an annual meeting. These will be busy days filled with tasks and responsibilities that will take our strength. Probably not one of us feels adequate for the responsibilities assumed. As Christian women we turn frequently to our heavenly Father, Source of the strength and wisdom we need. In doing this, we are following a well established pattern. When Moses was urged to undertake a great responsibility he felt most incapable, and wanted someone with more ability to be given the work. As the leader of his people, Moses talked often with God and received guidance and wisdom.

John the Baptist, too, was given a responsibility he felt was too great—that of introducing Christ to the world. It was a wonderful privilege and opportunity, but too much for him alone. He went apart for many days to prepare himself for this great event.

Christ went apart into the wilderness before entering his years of ministry; to the mountain before choosing his disciples; to the mountains or lake when crowds were too great; to Gethsemane before the crucifixion. Dr. Leslie Weatherhead suggests that "Christ may have thought one wilderness experience was enough, but as He went about His ministry, He found He needed many."

If Christ needed additional strength for the task of the day, how much more do we. In his book, *The Lower Levels of Prayer*, George S. Stewart says, "To make time for prayer is to save time for work."

A Christian physician testifies that he cannot go into the pressures of the day without a time of quiet. He feels calmer in diagnosis, surer and steadier in surgery, less weary at the end of the day, and does more and better work than when he rushes into the day unprepared.

Christ said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Christ put no limit on what we *can* receive. Let us think about the greatness of God, his boundless love and power, and ask largely of His resources so that we may fulfill our responsibilities in the days ahead.

UNISON PRAYER:

O God, quicken in us the spirit of courage. We will go forth with hopeful minds to the duties and conditions of this day, confident that with Thy help we can fashion something good out of whatever material the day will provide; through Jesus Christ our Lord. Amen.

PROGRAM SUGGESTIONS

I. Report on the Annual Meeting

Have someone impersonate a member of the Woman's Division from your jurisdiction who attended the Annual Meeting. She gives a glowing account beginning with "Fellowship at Literature Headquarters," page 3. Someone breaks in about newspaper publicity on Christian Social Relations, so she spends the rest of the time discussing the program adopted, pages 22-23, and closes with the statements from the World Council of Churches on page 24.

The March issue of WORLD OUTLOOK is a composite report of the Board of Missions. Valuable for programs and reference material.

II. Travel Talks

A member announces that she is going to the West Indies because of the January program about Cuba and a chance meeting with Miss Beale. She reports the things Miss Beale told her, page 8. From Cuba the traveler will go to Puerto Rico to visit the George O. Robinson School, page 9.

Another member confesses that being a member of the Woman's Society broadens one's interest in people and reports a visit to Sager-Brown Home, page 7.

A third person tells about someone she met at Scarritt College, page 10.

III. Quiz

1. State the two great values of tithing.
2. Why is June, 1955, significant?
3. Locate Marcy Center, St. Mark's Community Center, Hutchings Girls' High School.
4. Indentify Martha Graf, Lillian Johnson, Rosie Ann Cobb, Helen Aldrich.
5. Three experimental seminars. Why?
6. Name the colors of Colegio Centenario.
7. "Cereal beverage." What is it?
8. Name ten qualifications for the secretary of Youth Work.
9. Purpose of Wesleyan Service Guild.
10. "Her itinerary includes." Explain.

To Local Secretaries of Christian Social Relations and Local Church Activities

Information and Action

Dear Friends:

As this letter is being written the headlines of the papers are full of talk about the *State of the Union* message of the President to Congress. The new 84th Congress has organized its committees and soon the legislative ball will be rolling, we hope! This 84th Congress —like the 83rd Congress—again refused to change the rules of the Senate to safeguard its program from the "filibuster" that all too often has blocked the democratic process.

There will be many issues in the legislative hopper of grave concern to the nation and to the peace of the world. Some of these matters have been discussed by the Woman's Division in annual meeting January 7-8, 1955, and the following three pages will bring to you some special recommendations and suggestions for action. You as the local secretary and your committee will want to give special study to these pages of THE METHODIST WOMAN. Some of the items listed call for immediate action. Others give guidance for the year ahead and serve as a basis for the *Activities for 1955-56.* (Watch the back cover of THE METHODIST WOMAN for the release date.)

Special attention is called to the following items:

1. United Nations. June 26, 1955, will mark the tenth anniversary of the signing of the U.N. Charter. Your community may be one of the 100 communities mentioned on the next page! Or you may be living in one of the many thousands of communities *not* specially designated for pilot projects! In any case you will want to work through your local church, Council of Church Women, Council of Churches, and other community agencies to make the observance of this day significant. This emphasis may well be a part of the continuing program of The Crusade for World Order of The Methodist Church. (Watch for suggestions in the April issue of THE METHODIST WOMAN.)

2. Legislation.

Seek opportunities at your monthly program meeting, your circle meetings, and through other groups in your local church to alert the women (and others!) to legislative issues pending in Congress. Keep in mind that the Woman's Division *adopts a policy* or *takes a stand* on legislative matters and often makes *recommendations* to Methodist women for action—*BUT* these recommendations are not intended to "speak" for *you!* It is the ever-important *hope* that you will *study* the *recommendations* of the Woman's Division and the issues involved and *formulate your own judgments and act accordingly. BUT ACT!*

3. The Family. When you receive this March issue of THE METHODIST WOMAN you will be looking ahead to National Family Life Week the first week in May. The pages in January, 1955, issue will be helpful as you plan your church-wide emphasis for this week in the light of the follow-up of the National Conference on Family Life.

4. May Fellowship Day will be a very important part of your schedule of responsibilities during the month of May. If you have a local Council of Church Women, you will want to work through that channel. If there is no local Council, you may wish to order *May Fellowship Day* program materials from the General Department of United Church Women, 156 Fifth Avenue, New York 10, N. Y., and seek the cooperation of other organized church women as you plan to observe this special day.

5. Intergroup Relations. Page 23 of this issue of THE METHODIST WOMAN reproduces a statement adopted by the Woman's Division at its 1955 Annual Meeting. You will see that the principles embodied in it are excerpts from a statement made by The World Council of Churches last August in Evanston. These principles define in clear forthright terms the unswerving commitment of the Woman's Division to seek through church and community channels "to make real and effective the teachings of Jesus" *in our practices.* Why not use this statement as a basis for some worship programs, or as the background for some discussion groups on the relation of our Christian faith to our human relations, *or* as a foundation for some of our own daily meditations and personal devotions?

We can never forget as Christian women that "our urgent and immediate task . . . is simply to be *the creative instrument of our God of love* in a restless changing world." This may mean for us that we seek forgiveness for the slowness with which we work to make Christ "known" *in practice,* and that we *seek His power within* ourselves to move out *freed of prejudice* and *fear* to accept all men as our brothers without barriers of race.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

P.S. Have you read, studied, and used the Annual Report of the Department of Christian Social Relations as found in the *Fifteenth Annual Report of the Woman's Division?*

Special Issues and Plans for Action

Program Adopted at the Annual Meeting

Universal Military Training

Varied proposals for peacetime universal military training will be presented to the 84th Congress. Defense Secretary Wilson has indicated that he will seek continuation of the Selective Service Law (which expires in June, 1955) for four additional years as well as "a modified form of UMT to build up a strong, combat-ready reserve." Under the modified UMT plan, according to the December, 1954, issue of "Washington Newsletter," "Youths would have the choice of being inducted into the Army for two years, enlisting in the Air Force or Navy for four years, or taking six months' basic training and then serve in a National Guard or Organized Reserve unit for a period of at least 7½ more years."

"UMT by any other name is still UMT. There are grave questions in the minds of many Americans when they face a plan which would bring virtually every 17-year-old male under the control of the military for from six to ten of his most formative years."

In the light of past consistent opposition to peacetime conscription as undesirable and contrary to American tradition, *it is recommended* that the Woman's Division again reaffirm its opposition to UMT in any form including the contemplated plan which will be presented to the 84th Congress. *It is further recommended* that Methodist women acquaint themselves with the above plan and make their views known to their Senators and Representatives.

United Nations

a. The Woman's Division believes that the work done during the past year by the United Nations has meant great progress toward the goal of a world where men can live together in peace as good neighbors and enjoy better standards of life in larger freedom. We have been especially heartened by the Ninth General Assembly's unanimous approval of the Atoms for Peace Plan and the leadership given by our own nation. We rejoice also in the establishment of an international finance corporation as an aid to the underdeveloped countries. We urge our government to further the work of the U.N. by doing everything possible to speed the establishment of these two new agencies of the U.N. and by making available promptly and with no crippling limitations our share of the funds which are needed for U.N. These appropriations should include our share of the budget for the U.N. and its Specialized Agencies and substantial contributions to the budgets of the U.N. High Commissioner for Refugees, U.N. Technical Assistance, and the UNICEF.

b. Methodist women are urged to work with increased confidence and urgency in their communities and among their representatives in government to secure a better understanding of the work of the United Nations and of the part the United States needs to play in it, including especially its relation to our foreign policy.

c. Attention is called to plans that are under way for observing the 10th Anniversary of the organization of the U.N. One phase of this planning calls for the selection of 100 communities as pilot projects in the new campaign for community understanding of the U.N. This special program is to be launched in April, 1955. *It is recommended* that Methodist women cooperate in this effort to reach every individual in these communities with information about the U.N. This cooperation can be made through the local Council of Church Women, or in cases where United Church Women are not represented, directly through the local committee for the project.

Immigration Policies

It is recommended that Methodist women continue to work for revision of the Immigration and Nationality Act of 1952, and that they study the recommendations made by the Woman's Division for the past three years on this issue, as a basis for guidance as we contact our Senators and Representatives.

Reciprocal Trade Agreements

The Woman's Division has consistently over the years supported the Reciprocal Trade program, and *it is recommended* that Methodist women work for the three-year extension of the Trade Agreement with continued efforts toward liberalizing trade policies.

Taxes

As a follow-up of the current study, *Christianity and Wealth*, we urge Methodist women to acquaint themselves with details of the tax plans of the 84th Congress and make their viewpoints known to their Senators and Representatives.

Federal Appropriations for Social Welfare in Alaska

The Woman's Division calls the attention of Methodist women to the following matter concerned with Alaska's tuberculosis problem and the urgency of the need for action by the Congress of the U. S. A.:

The hospitals of the Woman's Division in Alaska have been used for the past forty-two years for native tubercular patients, with a major part of the expenses to cover the cost borne by the Federal Government. In the economy moves during recent months cuts have been made across the board in social welfare programs in the United States and its outlying ter-

ritories. These cuts have left many vacant beds in the Alaska hospitals while at the same time the scourge of TB rages in Alaska, with more than 3,000 persons in Alaska needing hospitalization for tuberculosis.

The Territory of Alaska has made available necessary funds for the next six months to care for ten tubercular patients in Nome. This utilizes all available beds for TB patients in the Nome hospital.

1. Methodist women are urged to write their Congressmen and Senators in Washington and ask for the restoration of funds to the appropriations for the care of native TB patients in Alaska, making full use of facilities at hand.

2. Furthermore, Methodist women are urged to inform themselves concerning the recent report of Alaska's health problems as made by the group of specialists headed by Dr. Thomas Parran, and make their opinions known to Mr. Douglas McKay, Secretary of the Department of the Interior, relative to the implementation of its recommendations. (Order the report from U. S. Department of the Interior.)

Federal Aid to Education

Recognizing the urgency of the need for immediate construction of public school facilities, we *recommend* that Methodist women urge their Senators and Representatives to support Federal aid legislation to meet these needs.

Refugees

It is recommended that the local secretary of Christian Social Relations and Local Church Activities encourage the pastor and the Official Board to delegate the responsibility for the Refugee Resettlement program to a special committee of the church—and that this committee seek to secure at least one sponsor for a refugee family within their own church. (Information may be obtained from Miss Elizabeth Lee, 150 Fifth Avenue, New York 11, N. Y.)

Citizenship Breakfasts

It is recommended that Citizenship Breakfasts or Brunches be planned in the early fall by local women for the presentation and discussion of special election issues. Suggestions for such plans will appear in the June, 1955, issue of THE METHODIST WOMAN.

Follow-up of the National Conference on Family Life

The attention of Methodist women is called to the suggested steps for a follow-up program as outlined in the January, 1955, issue of THE METHODIST WOMAN, page 28.

Supplement to *States' Laws on Race and Color*

We recommend that the five-year supplement to *States' Laws on Race and Color* be given widespread promotion for use in churches, public and school libraries, and other community agencies in order to call attention to the many changes in state laws with specific reference to civil rights during recent years. *We further recommend* that plans for the promotion of the supplement be related to observances such as Human Rights Day. Watch the pages of THE METHODIST WOMAN for further guidance. Order the supplement from Literature Headquarters, price $2.00.

Civil Rights and Civil Liberties

We recommend that the activities leaflet for 1955-56 include a statement similar to that on Civil Rights and Civil Liberties in the leaflet "Activities for 1954-55."

Alcohol Education and Action

Special attention is called to the School of Alcohol Studies to be held at Morningside College, Sioux City, Iowa, July 13-20, 1955, under the auspices of the Board of Temperance. Applications should be sent to Dr. Caradine R. Hooton, 100 Maryland Avenue, N. E., Washington, D. C.

Clip-Sheet

Special attention of Methodist women is called to the *Clip-Sheet* of the Board of Temperance. Annual subscription $2.00.

It is recommended that Methodist women be alert to the manufacture and sale of "Cereal beverage," in some areas promoted as *beer for children.* It has ½ of 1 per cent of alcoholic content according to reports.

Mrs. J. Fount Tillman, chairman of the Department of Christian Social Relations and Local Church Activities *(left)* discusses some points of the program with the other officers—Mrs. Charles E. Wegner, chairman of the Department of Work in Foreign Fields; Mrs. Paul Arrington, vice-president of the Woman's Division; Mrs. J. N. Rodeheaver, chairman of the Department of Work in Home Fields.

Marsh

INTERGROUP RELATIONS

In the face of today's grave national and international tensions, the Woman's Division of Christian Service calls attention to the statements and resolutions adopted by The World Council of Churches in Evanston, Illinois, August, 1954, and urges Methodist women to make wide use of these resources in study and discussion groups.

Because of the current discussions relative to the Supreme Court ruling on segregation in public schools, and the concern of Methodist women for the practice of the principles of the Charter of Racial Policies of the Woman's Division, the following *special* excerpts from the World Council statement are presented at this annual meeting of the Woman's Division in January, 1955, as a clear statement of policy and principle toward which Methodist women are urged to work with new courage and commitment within the church and community.

". . . Everywhere there is restlessness in the world. This is due in great part to the hunger of millions of people for status and recognition, for a meaning for both life and work, and for a fuller share of the fruits of the earth.

". . . The hatreds, jealousies, and suspicions with which the world has always been afflicted are deepened by racial prejudices and fears, rooted in the sinful human heart and entrenched in law and custom. . . .

". . . Many churches and many Christians have striven to be obedient to God's will in matters of race; for every such obedience we give our thanks, both for God's power and his servants' faithfulness. Increasingly racial and ethnic barriers are breached in the life of the churches. But it is the most obedient who would best understand the need of all churches and Christians for deep repentance that they are so largely conformed to the world's compromises. This same world watches any denial of human brotherhood, and is not deceived. . . .

". . . When we are given Christian insight the whole pattern of racial discrimination is seen as an unutterable offense against God, to be endured no longer, so that the very stones cry out. In such moments we understand more fully the meaning of the gospel, and the duty of both church and Christian.

". . . Racial and ethnic fears, hates, and prejudices are more than social problems with whose existence we must reckon; they are sins against God and his commandments that the gospel alone can cure. To the church has been committed the preaching of the gospel; to proclaim 'the healing of the nations' through Christ is verily her task. The gospel has a power of its own, which manifests itself despite the shortcomings of the churches.

". . . The churches have this twofold duty, to obey and to proclaim the word of judgment, to repent and to call to repentance. It is their task to challenge the conscience of society; if there is no tension between the church and society, then either the society is regenerate or the church is conformed. Yet it also has a duty to create and to keep open every possible line of communication between people, between political opponents, between people of differing views, cultures, races, languages, between the conservative and the venturesome.

". . . The churches have a special duty toward those of their members who feel called to challenge actively the conscience of society and who thus offend against custom, and incur loneliness and suffering. It is a great duty of the church to offer its love and fellowship, and even its admonition in the light of the gospel, to all who strive to be obedient whatever the world's opinion.

". . . As part of its task of challenging the conscience of society, it is the duty of the church to protest against any law or arrangement that is unjust to any human being or which would make Christian fellowship impossible, or would prevent the Christian from practicing his vocation. In so doing, the church must point out the possible consequences of such action and the consequent necessity for spiritual discipline according to the gospel.

". . . The Church of Christ cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, to procure or to practice employment in his vocation, or in any other way curtails his exercise of the full rights and responsibilities of citizenship and to share in the responsibilities and duties of government. . . .

". . . Our urgent and immediate task . . . is, simply, to be the creative instrument of our God of love in a restless and changing world and the faithful servant of our Lord who is its hope."

These statements were adopted by the Board of Missions also.

All About Evanston

REPORTS AND INTERPRETATIONS

1. *Evanston Speaks: Reports from the Second Assembly of the World Council of Churches.* 50 cents per copy.

2. *Evanston Scrapbook*, by James W. Kennedy. Price, 50 cents.

3. *To Go Forward Together.* An eight-page leaflet. Tells about organizational relationships that came out of the Assembly. Price, 5 cents each.

Order these materials from: World Council of Churches, 156 Fifth Avenue, New York 10, New York.

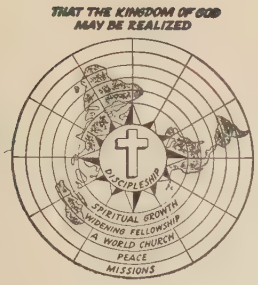
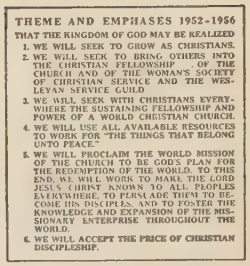


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*


THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

CONFERENCE EXCHANGE

Northwest Indiana Conference Annual Meeting used the following skit, written and directed by the conference secretary of Promotion, Mrs. W. I. Wilson. As originally given, all lines of work and standing committees were included; lack of space necessitates this abridged form. The conference officers in each case were the "doctors" in the Clinic, consulted by the local officer patients.

THE OFFICERS' CLINIC

MRS. LOCAL PRESIDENT *(bandage on head)*

Dr. _____

PRESIDENT: Doctor, I hope you can do something for my poor head. I'm so terribly dizzy.

DOCTOR: You look car sick. Have you been traveling?

PRES.: I certainly have—to Woman's Society of Christian Service meetings. Besides my local general and circle meetings, I've been to the subdistrict, district, and conference meetings, to the School of Missions and Christian Living, a Widening Fellowship Visitation, and still have the Enlarged Jurisdiction and Assembly to attend. Oh! my poor head! What is the matter with me?

DR.: Madam, you have a bad case of gaditis. It is very common among local presidents. Perhaps you will have to stay at home to get any relief.

PRES.: Oh, I couldn't do that!

DR.: That's the bad feature of gaditis. The worse you are with it, the more you want to go, which in turn makes you still worse.

PRES.: But, Doctor, you don't understand why. We have such lovely times at these meetings. Of course, all the women are just as dizzy as I am, but we talk about our symptoms and our operations and then come home strengthened and informed and inspired by the contacts. Oh! what can you do to help me?

DR.: I'm sorry to have to tell you that your trouble is incurable.

PRES.: Oh! No!

DR.: However, this disease can be relieved some. It is very contagious and the queer part about it is that when you infect other women with it, you will find that your own symptoms will diminish.

PRES.: Well, if that is what it takes, I'll be on my zig-zag way, spreading the germ of gaditis and you had better be ready for a bunch of new patients. Oh! *(exits, holding head)*

(In entrance and exit, the president indicates dizziness by holding head, walking unsteadily, and clutching table.)

LOCAL VICE-PRESIDENT

Dr. _____

DR.: What is the matter with you, Madam?

V.P.: Well, there isn't a thing the matter with *me.* I came to find out what is the matter with other *women.*

DR.: Please explain what you mean.

V.P.: As you know, "the purpose of the Woman's Society of Christian Service shall be to unite all the *women* of the church in Christian living and service; to help develop and support Christian work among *women* and children around the world; to seek to enlist *women* in Christian fellowship."

DR.: That's all very logical for a *Woman's Society.*

V.P.: Then why do women call the programs prepared for their meetings uninteresting? The subject of every one pertains to some phase of life and living of women around the world.

DR.: Maybe it is the way they are presented. This sounds like a vicious circle to me. Some Societies do not use the program material because they do not know the needs of the world; and they do not know them because they do not study about them.

V.P.: Do you know, though, I'm constantly amazed at the amount of money women give while knowing so little about their own work. Think what the amount would be, if they did know.

DR.: *A Guide* says the Vice-President "should encourage the use of the worship and program booklets." Maybe encouragement means more than holding the book out and saying, "Take the May program."

V.P.: I'll swallow the criticism, Doctor. Maybe there is something the matter with *me,* after all.

(Exit)

CONFERENCE EXCHANGE

LOCAL RECORDING SECRETARY

Dr. _____

R.S.: Doctor, I'm in a terrible state of nerves. You must give me a sedative!

DR.: You are wrought up. What has happened?

R.S.: I've lost the Secretary's book. At the Woman's Society of Christian Service meeting this afternoon, the president asked for the recommendations from the last executive committee and I had to admit I'd lost the book and, of course, couldn't remember the recommendations! I thought I could tell about the general meeting, but the only thing I could recall was that the committee served apple pie with cheese. The president was almost rude and I could tell all the women were thinking a lot of things they weren't saying. Now I'm too worked up to go home like this. My husband will worm this story out of me and he won't be sympathetic, either!

DR.: This is a serious offense.

R.S.: I don't see why. It's the same old book we've had from the very first. It's pretty well frayed and almost full. We shall have to have a new one next year anyhow.

DR.: Doctors can't salve a guilty conscience. This "old book," as you call it, is really priceless. It is the record of the hopes, the fears, the joys and sorrows of the little infant Woman's Society of Christian Service born in September, 1940. It tells of the gentle nurture by women and their pastors in training this child for the great world mission for which it was created. You will never have peace of mind until you find that book. Some day a young woman with a flair for journalism will need it to write the history of the Woman's Society of which her great-grandmother was one of the first officers.

(Exit Secretary, *with an "I'll do it" attitude.)*

LOCAL TREASURER

Dr. _____

TREAS.: Doctor, my trouble is an allergy.

DR.: To what do you think you are allergic?

TREAS.: To money.

DR.: To money? How do you know that?

TREAS.: You see, I'm the Treasurer of our Woman's Society of Christian Service. The nominating committee said all I had to do was to keep track of the money. But now I find I have to pass out pledge cards and collect on them; there are Lenten and Thanksgiving and Week of Prayer and Self-Denial envelopes to collect, and cash for Supply Work.

DR.: Where does the allergy come in?

TREAS.: When I start to talk about any of these things my tongue cleaves to the roof of my mouth, my breath comes in gasps, and my face gets so red I look as though I had a rash. I feel like I am asking for money for my own use. It must be an allergy!

DR.: Why don't you explain what the money is to be used for?

TREAS.: I don't know what it is used for. I was only to keep the books.

DR.: You do not have an allergy. You have a bad case of lack of information. I prescribe this book for your cure, the *Annual Report.* You must digest it thoroughly. Dosage—one institution each day.

TREAS.: Thank you, Doctor. I'll follow your directions carefully. Then I'll be able to give my reports with clarity and confidence.

(Exit.)

LOCAL SECRETARY OF PROMOTION

Dr. _____

S.P.: Doctor, I'm suffering from a disappointment which disturbs me greatly. I can tell you in confidence that while I have been a member of the Woman's Society of Christian Service from its beginning, I have never been really interested. Oh, I've always paid my pledge and given to each appeal, but only from a sense of duty and without any pleasure. Well, last summer I heard our president tell about a new chest which would attract our interest and make giving a joy. So I took one, but it hasn't changed my attitude one bit!

DR.: Where is this chest?

S.P.: Oh, down in the bottom of my purse somewhere *(searches for it).* It must be here for I never took it out. Here it is.

DR.: Not even magic would work in a closed purse. The chest must be brought out into the light where you can read on it about the 29 countries of the world where help is needed for our Christian projects. See, here is a slit into which coins may be slipped, where it says that it is a Widening Fellowship Treasure Chest.

S.P.: That's what they call the Visitations, too—Widening Fellowship. It was fun going to that little church up the road; we took a goal chart and checked on them. Their program about our work was fine. And the cream on the angel-food cake was the real stuff.

DR.: Can you see that the Treasure Chest widens fellowship, too? Our treasure goes to help where it is badly needed; the gratitude and love of those benefited comes back into our hearts. New friends in our church, in our neighborhood, in 29 countries of the world. Just as the ripple caused by the pebble tossed into the sea travels on and on until it reaches the farthest shore, so our love goes in every direction to make new friends.

S.P.: You certainly cured that disappointment in a hurry. I see now that the disappointment was in myself.

DR.: You will be interested to know that _____ _____ was collected in the Treasure Chests of this conference last year. Would you call that magic?

S.P.: No, I call that Love.

(Exit.)

LOCAL SECRETARY OF MISSIONARY EDUCATION

Dr. _____

(Secretary wears dark glasses)

DR.: Good morning, Madam. I judge you are having eye trouble.

M.E.: Indeed I am. My eyes are so bad I can't see any possibility of having study courses in our Woman's Society. I'm completely in the dark about how to get teachers; and then to get women to attend the classes!

DR.: Perhaps it's because you are looking on the dark side. Let's exchange those specs for some that let the light in.

M.E.: Things do look brighter now, but I still don't see any teachers.

DR.: Here's my advice. You persuade as many women as possible to avail themselves of the "luxuries" and the "restfulness" of the Summer School of Missions at _____(place)_____ in _____(date)_____. These women will return home proud of the certificates they have earned, showing that they are qualified to teach. Their enthusiasm will spill over and provide the pupils. Then set the time and place, ring the first bell, and school is on. When you have an accredited school, I'll be happy to send you the Jurisdiction Certificate after you have finished.

M.E.: Thanks, Doctor, and you keep the dark glasses. They never were becoming, anyhow. *(Exit.)*

LOCAL SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Dr. _____

(Secretary has strings tied around each finger; a longer one on one thumb.)

DR.: What's the meaning of all these strings?

C.S.R.-L.C.A.: I have so many responsibilities in our Woman's Society of Christian Service that I need these strings to remind me what to do. *(Counts off strings as she gives items.)*

This one is about flowers for the altar. Mrs. Smith promised jonquils, but it rained on them last night so I must find others.

This one is to remind me to go to the meeting of the Finance Committee tonight.

I cannot understand, since Mrs. Peterson took that class on Alcohol at Summer School last year, why she can't teach in the Seminar. Oh, well, maybe I can get a Presbyterian woman to do it.

Since no one wants to head up the United Nations Workshop, I suppose it's up to me.

This is to help at the supper tonight.

The executive committee has a planned potluck supper tomorrow night. Wouldn't be so bad if I didn't have to bake a pie.

This is for the twenty homes I have to visit for the Church Visitation.

This is to remind me to get three women to help put on the annual May luncheon for the Council of Church Women. All those I've asked so far said, "Oh, I just can't. I'm going to the conference meeting at _____ on Wednesday." What of that? The luncheon isn't until Friday!

DR.: What is this long string for?

C.S.R.-L.C.A.: Oh, it's to remind me not to forget the other strings.

DR.: You certainly are headed for a nervous breakdown if you continue having all these responsibilities. I advise you to systemize these duties and appoint committees under you in as many cases as possible. In other words—put the strings on somebody else's fingers.

(The secretary, who during the interview has talked excitedly, wiping her face and sighing, indicates a sudden change. Sits still for a moment, relaxes, smiles, and leaves, nodding her head emphatically as she begins untying the strings.)

The Skit may conclude at this point, or other secretaries of lines of work may be added. If so, the secretary of Spiritual Life, with a brief appropriate comment, would be a good choice to conclude it. It may be easily adapted for local use for the annual meeting when reports are given, or for a district meeting.

New York Conference—
Toward an Increased Attendance at the Monthly Meeting Through Larger Representation of Circles

Last year the executive committee of our Woman's Society came to realize that the circle programs and activities had reached such a degree of interest that the general meetings of the Society were being attended in smaller and smaller numbers.

So we tried having a little contest called the *Circle of the Month.* To become the *Circle of the Month,* and thus gain honorable mention at the following monthly meeting of the Woman's Society of Christian Service, that circle would need to have the largest percentage of members present at its regular circle meeting; to have the largest percentage of members present at the monthly meeting of the Society; and to have a devotional service and a program based on the work of the Woman's Division, at its own regular meeting.

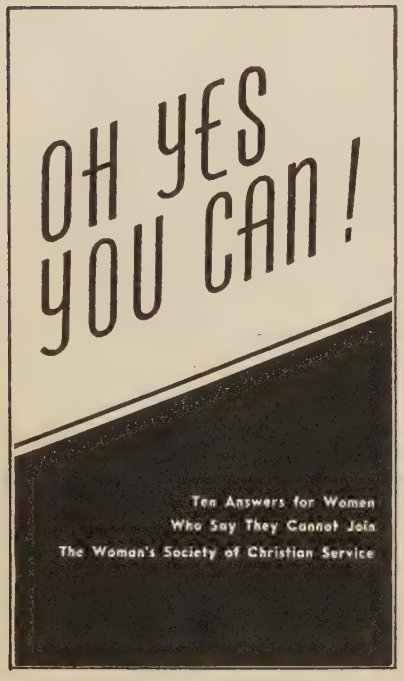
After the circle meetings the above data was sent to the chairman of circles, by the secretaries of the various circles. The chairman then relayed the material to the two judges, who remained anonymous (in this case, the president and the honorary president of the Woman's Society of Christian Service).

We feel that the little plan worked very well as attendance increased in all activities, and everyone responsible for the program was stimulated to do a really good job of planning and promotion.

—Mrs. Leo Gessell, *Chairman of Circles, Christ Church, New York, N. Y.*

North Texas Conference—

"OH YES, YOU CAN!"



A dramatization of the leaflet "Oh Yes, You Can!" was prepared by Laurie Lisle of Dallas, Texas, and proved effective. The wording of questions and answers is taken nearly verbatim from the leaflet, except for introducing a personal informal element, and using first and second person, in direct address. Answers have been combined to bring them within the number of women participating. As summarized below, clues are given so that the material in the leaflet will be easily recognizable. (Leaflet free for postage, Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.)

Seven women were used, five of them on the stage as the play opened, one rushing in shortly after the beginning, and one entering just before the end. The first five women are off stage with general chatter of "I wonder where Ruth is?" ". . . she's generally so prompt." ". . . Has anyone seen Ruth?"

Ruth *(rushing on stage):* Hi, everyone! Sorry to be late! I've been out recruiting members for the Woman's Society of Christian Service. And, _____, you ought to be the first to join. How about it? *(Addressing Woman #1)*

Woman #1: Ruth, it just costs too much.

Ruth: There aren't any dues. . . .

Woman #1: Well, even if I can afford it, I just don't have the time.

Ruth: Oh yes, you do. You have all the time there is. . . .

(Addressing Woman #2) I *know* you should belong!

Woman #2: Oh, Ruth, I already belong to so many clubs and organizations, I can't add one more.

Ruth: Oh yes, you can! This isn't *one more.* . . .

Woman #2: Frankly, the hour conflicts with my Current Events Club, and I couldn't miss *that.*

Ruth: Not regularly, _____, but why not divide up?

Woman #2: But I can't see much challenge. . . .

Ruth: _____, sometimes listening is necessary. . . . *(Addressing Woman #3)* _____, you should belong, too!

Woman #3: Your meetings come just at the time when . . . .

Ruth: We couldn't agree more. We are aiming to foster Christian homes. . . .

Woman #3: Well, my daughter has a new baby and my husband's hours. . . . So I just can't join.

Ruth: Oh yes, you can! You have a splendid standard. . . . *(Addressing Woman #4)* And, _____, this same thing applies to you, don't you think?

Woman #4: Oh, the women in your Society have been together so long. . . . I couldn't join.

Ruth: Oh yes, you can! Just remember that everybody was a stranger. . . .

Woman #4: That's true. But I am shy. I'm afraid they would ask me. . . .

Ruth: Not everyone needs to. . . .

(Addressing Woman #5) Why, _____, how nice to see *you* again. If you are out and around now, we simply must have you in our Society.

Woman #5: I'm glad to be out today, but I'll never be able to turn into a gad-about. I am practically a shut-in. . . .

Ruth: Oh yes, you can! You can join the Fellowship. . . .

Woman #7 *(rushing on stage for her first appearance—speaking breathlessly):* Hello, everyone! I really *am* late. What's been going on?

Ruth *(addressing her):* _____! I'm so glad you came! I've just been signing up the girls for membership in the Woman's Society of Christian Service. And we certainly want *you* to join!

Woman #7: Oh, Ruth, I can't join. . . .

Ruth and Women #1, 2, 3, 4, 5 *(all together in chorus):*

OH YES, YOU CAN!

SPRING 1955

World Friendship Bulletin

RUBY VAN HOOSER
Secretary of Children's Work

Boys and Girls Will Learn of Christian Ventures in the City

Children find friendliness, understanding, and good times in activities at the city center.

DURING the present church-school year, Methodist children are becoming acquainted with some of the outstanding ways in which their church is endeavoring to minister to people who live in the great cities of this country. The study of this missionary emphasis will continue during the spring quarter, as some groups of boys and girls meet in additional sessions, and as the results of the study become an ongoing interest in the plans and activities of the children's division.

In the Christian community centers that are found in crowded areas of the city's life, varied plans are included in the program for all age groups in neighborhood families, with activities for meeting the needs of children holding a place of major importance. As boys and girls become familiar with this phase of the work of these centers of friendliness and good will, they will be glad that they may have a share in the work that the church, through its ministers, deaconesses, and other leaders, is trying to accomplish day by day.

Some Methodist children may be able to visit one of the city centers during the course of their study. Characteristic of the activities and purposes of the program for children in many places are those in community houses in Atlanta, Chicago, and New Orleans.

Wesley Community House, Atlanta, Georgia

By Rosamond Johnson

Jackie came running up the walk to ask breathlessly of a playground worker, "Anything special today?" There is always something special at Wesley Community House in Atlanta if you are three years old, eleven years, or any years in between.

If you walk into the play center you may find boys and girls three through six years of age seated around tables which are all dressed up with lighted candles and pretty mats and decorations made by the children. Their heads may be bowed as you walk in, for whenever food is served the boys and girls like to say, "God is great, God is good, let us thank Him for our food." On every day except Saturday and Sunday these boys and girls enjoy stories, games, art activities, and free play.

Probably you will put your fingers in your ears when you step back into the hall, because of the beating and banging you hear. A group of seven-, eight-, and nine-year-old boys are in the workshop busily engaged in making wall brackets for their mothers. Two days a week boys seven to twelve enjoy this activity. When the boys displayed their handiwork, the girls began begging for a woodshop group. In this program year of 1955, the girls will enjoy working with hammers and saws, too.

You leave the main activities building to step out onto the back playground. Here, absorbed in a game of bat ball are seven-, eight-, and nine-year-old Cub Scouts who have just come from their Den Meeting.

The playground is open every weekday for boys and girls of all ages. Here there is a variety of activities—ball games, seasonal games, table games, reading, and creative art activities.

"There are other activities besides these?" you inquire. Oh, yes, there is the Doll Club whose members this year have furnished a four-room dollhouse with furniture they made from scraps of wood, made and dressed a stocking doll, dressed their own dolls, and made a doll bed, mattress, sheets, pillowcases, and spread.

One afternoon each week the girls' club house is open to anyone who wants to go in. There one may find all sorts of creative art materials. What happy hours are spent with clay, finger paints, cloth, paper, paste, tempra paints, crayons, and in many other ways. The objective of the group is not the perfection of the completed article but the joy in creating it.

There is one activity that we must not forget to mention. Boys and girls at separate times have the opportunity of going to Camp Wesley near Lithia Springs, Georgia, for weekend camping.

A variety of activities meet a variety of needs. These activities are never an end in themselves but a means toward giving boys and girls a better preparation for life, and that they may follow closely in the steps of One who said, "I am the way, the truth, and the life."

Marcy Center, Chicago, Illinois

By Constance E. Perry

In the midst of an overcrowded, changing population, Marcy tries to adapt her program to meet the ever-changing needs of the community in which she is located. This is particularly true of the work with children.

There is a Nursery School at Marcy Center for three to four-and-one-half-year-old children. Here they learn to play together—to share the joys of wholesome fun and toys; to share, too, the affection of kind workers who know and understand the needs of small children. This nursery is licensed by the city and state as being up to standard in every respect.

The great need in the community today with so many working mothers is for an all-day care type of nursery. It is hoped that some day this service can be offered. At present we have two half-day sessions for children.

Boys and girls come to Marcy Center after school at three o'clock until five o'clock Monday through Friday during the school year. They participate in clubs organized for each age group. They enjoy games in the big fine gymnasium as well as in the pleasant game room. The craft shop is a favorite spot to many of them. Here they work with clay, with wood, with paints, and many other things. They love to make their own creations. The girls are fond of the cooking classes. Other specialized activities depend upon the leadership at the time. Sometimes they are music groups, dramatic clubs, camera clubs, and numerous other activities. Piano lessons have been offered for a number of years.

In summer, many of the boys and girls join our Day Camp. They go by chartered bus into the wonderful forest preserves to fish, boat, hike, and cook out. They have as much of a real camping experience as possible in a day-camp setup. A few get the chance to go to a resident camp for a two-week period. All children may come to the playgrounds where there are leaders to supervise and to make their play more creative and enjoyable.

The Clair Methodist Church meets at Marcy Center. Many of its children are also in the program at the center.

St. Mark's Community Center

By Fae L. Daves

Our present services include a varied program of activities for children and teen-agers—activities designed to afford a means of wholesome growth. Personal interviews, counseling, and home visits help leaders understand members of their groups and their problems.

Here, for instance, is Jeff. "Hello, am I early again? Is it true that the swimming pool opens May 19? Will the gym be open then, too? Are you still planning to go camping in August? Did you see the airplane I made last Thursday night?" Before you have time to answer all of these questions, he is off with his friend, Frankie, and other members of the club for a fishing trip with their leader.

Jeff doesn't have any hard problems; he is more or less what you would call an "average-normal" boy. He likes St. Mark's; he has friends who come there; he likes the things that he finds to do there. He needs St. Mark's; it is the kind of place where he finds creative things to do under good leadership. He appreciates St. Mark's and he says, "I'm sure glad I have a place like this to come to."

St. Mark's is happy for the opportunity to share in Jeff's life and to help him continue to grow in the normal, healthy direction in which he has started.

Johnny, a frail, slim boy of ten with poor muscular co-ordination and a speech difficulty due to rheumatic fever in early childhood, attended one of our summer programs at St. Mark's. He was one of forty boys and girls enrolled in the junior department of the Play Camp which studied the United Nations. Johnny did extra work on the project and brought souvenirs from the Pacific and the Orient, where his father had been during the war. He did well with the handwork and sang well, though it was difficult to understand his words. He also participated in the games.

Perhaps Johnny was most pleased when he learned to dive and swim the length of St. Mark's pool. His mother was happy over Johnny's accomplishment because she had feared he might not be able to learn to

TO THE LEADER OF CHILDREN

In getting ready to teach or assist in teaching the unit on "The City," you may wish to:

1. Visit a community center, if possible.

2. Discover ways in which the center helps meet the needs of people around it.

3. Ask a member of the Woman's Society to describe a city center that she may have visited.

"It's fun to learn to paint," say children in the city center, "but it's hard work too."

swim. He not only learned to swim but to make a good adjustment to a normal group where the competition was unusually difficult for him. His smile of self-confidence was evidence that he had become more secure and was a reward to his family and the instructor.

I KNOW A FRIENDLY CITY [1]

I know a friendly city,
A happy place indeed,
Where there are friendly neighbors,
Of ev'ry race and creed;

And when a lonely stranger
Walks down its friendly streets,
He gets a friendly greeting
From ev'ry one he meets.

Each friendly House of Worship,
Has doors that open wide,
That seem to say, "Please enter,
You'll find your Friend inside."

So isn't it a pity
And don't you think it wrong,
If such a friendly city
Lives only in my song?

OPPORTUNITIES IN MISSIONARY EDUCATION

To teachers of boys and girls in the church school, the spring quarter offers many possibilities in carrying forward the experiences of interest and concern that may have been aroused as children took part during January and February in the study of the current missionary emphases on "India, Pakistan, and Ceylon" and "The City."

Leaders, including the secretary of Children's Work, will want to bear in mind the following facts:

1. *For Juniors meeting in additional sessions once a week throughout the year,* the unit, "A Meeting Place for All Peoples," should be used. It is found in *Child Guidance in Christian Living* [1] *May, 1955.*

2. *For some Church schools where additional sessions for missionary education may not have been held,* but are planned by the council of children's workers for the spring quarter, the following materials may be used:

***For Primaries: Children of India,** by Ethel L. Smither. Price, 50 cents. Or,**

***The Boy With the Busy Walk,** by Anne M. Halladay. Price, $1.25. Use with this *A Primary Teacher's Guide on "The City,"* * by Mattie Lula Cooper. Price, 50 cents.**

***For Juniors: Adventure in India and Pakistan,** by Carolyn Muller Wolcott. Price, 50 cents. Or,**

***Sidewalk Kids,** by Gertrude Rinden. Price, $1.25. Use with this *A Junior Teacher's Guide on "The City,"* * by Margaret Ward. Price, 50 cents.**

SHARING GIFTS WITH FRIENDS

Through the offerings that children bring to Sunday school, and, when additional sessions are held, to the Children's Service Fund, they are having a part in the support of the regular work of their church in this country and in countries overseas. Boys and girls may also wish to help in some of these special ways.

FOR CHRISTIAN WORKERS IN CITY CENTERS

Deaconesses, home missionaries, and other leaders are meeting the needs of people and building understanding, security, and friendship among children in the crowded sections of great cities.

Send gifts of $3.00, $5.00, or more through the treasurer of the Woman's Society of Christian Service for supplies for these workers or for other urban workers in your own conference: Miss Constance E. Perry, Marcy Center, Chicago, Illinois; Miss Rosamond Johnson, Wesley Community House, Atlanta, Georgia; Miss Caroline Porter, Homer Toberman Settlement House, San Pedro, California; Miss Ruby Berkley, Bethlehem Center, Dallas, Texas; Miss Helene Hill, Wolff Settlement, Tampa, Florida.

FOR CHILDREN IN INDIA AND PAKISTAN

In the cities and villages of both India and Pakistan, missionaries are helping to bring about a happier and more abundant life for the boys and girls of these countries. To share in this joyous task:

Send gifts of $5.00 or more, through the treasurer of the Woman's Society of Christian Service, for supplies for these and other workers:

Miss Ruby Hobson, Ellen T. Cowen Hospital,

[1] From *Sing a Song of Friendship,* by Irving Caesar. Copyright, 1946, by Irving Caesar, 1619 Broadway, New York, New York. Used by permission.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

Kolar, Mysore State, India; Miss Helen Fehr, Jagdalpur, India; Miss Eva K. Logue, Village Medical Center, Yellari, India; Miss Pearl Precise, Nadiad, India.

FOR NEEDS OF CHILDREN OVERSEAS

For food, clothing, medical care, and shelter for children in countries where there are these great needs,

Send gifts of money directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

STANDING COMMITTEE ON CHILDREN'S WORK TO MEET IN APRIL

An event of importance to all secretaries of Children's Work will be the annual meeting of the Standing Committee on Children's Work that will be held in New York City, on April 19-22, 1955, at the Methodist Building.

The second morning will be devoted by the committee to a visit to the United Nations where, as opportunity may permit, a study will be made of some aspects of the work that is being done for children and youth in countries around the world.

The agenda for the meeting of the Standing Committee will be concerned with a review of present activities that relate to the missionary education of Methodist children as an integral part of the ongoing program of the church school. Plans for the future will be given ample consideration. The committee will also have the privilege of attending some of the sessions of the Executive Committee of the Woman's Division of Christian Service.

Members of the Standing Committee include the six jurisdiction secretaries of Children's Work, three members of the Woman's Division, and selected staff members who are concerned with the missionary education of children. Mrs. Salmon C. Myers, of Detroit, Michigan, is the chairman of the committee.

CALENDAR FOR SECRETARIES

March—April—May

Attend Vacation Church School Institutes.

Cooperate in plans for Christian Family Week and Children's Day.

Note the missionary unit in May for juniors who may meet each week in additional sessions. Be ready with helpful resources.

Report on Children's Work to Woman's Society.

Attend district meeting of Woman's Society.

READING BOOKS—MAPS—PICTURES

The City

*The Boy With the Busy Walk,** by Anne M. Halladay. Primary reading book on "The City." Price, $1.25.

*Sidewalk Kids,** by Gertrude Rinden. Junior reading book on "The City." Price, $1.25.

India and Pakistan

*Fig Tree Village,** by Grace W. McGavran. Primary reading book on India. Price, $1.25.

*Chand of India,** by Irene Mason Harper. Junior reading book. Price, $1.25.

Maps and Pictures

*Outline Map of the United States.** 24½ x 31 inches. Price, 25 cents. Notebook size, 25 cents per dozen.

*Picture Map of India, Pakistan, and Ceylon.** A work map for juniors with insert sheet. 50 x 38 inches. Price, 75 cents.

*Picture Set: Friendly House.** A picture story with twelve photographs and accompanying text showing the activities that a city mission offers children. Price, 50 cents.

*Picture Set: Children of India.** A book of eight large pictures in color, with stories for each. Price, $1.25.

*Illustrated Folder: When Children Give, 1954-55.** Single copy, 15 cents; in dozen lots, 8 cents each.

Filmstrip: Jimmy Finds City Friends.[2] Script by Grace W. McGavran. The story of a lonely boy and the work of a community center. Black and white. 53 frames. Sale, $3.00.

Motion Picture: A Visit to Vellore.[1] The story of a village boy in India, who is helped by the Vellore Christian Medical Hospital. 16 mm. sound film in color. Showing time 13½ minutes. Rental, $6.00.

Story Papers

Pictures and Stories.[1] For primary children, May, 1955. 20 cents a quarter.

Trails for Juniors.[1] May, 1955. 25 cents a quarter. Contains resources on "The City."

PATTERNS OF SIMPLE GOODNESS[3]

An experienced social worker, who had served for many years among children who had come into conflict with society, said in an address a few years ago that the greatest need of boys and girls who were confused and upset and in revolt was patterns of simple goodness. Simple goodness! In the midst of all the confusion and conflict of the world today, how wholesome and refreshing the phrase sounds! Within the fellowship of the Christian church children should find all around them these patterns of simple goodness: persons who are kind instead of cruel, generous instead of cold and ingrown, seeking to bring out the best in others instead of seeking to magnify their weaknesses, gentle instead of harsh. If our children can live among persons who are good and who express their goodness in simple, attractive, everyday ways, then the children themselves will want to be good and will know what being good means. . . .

Mary Alice Jones

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* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

[2] Order from Friendship Press, 257 4th Avenue, New York 10, New York.

[3] From "Our Responsibility: Meeting the Needs of Today's Children," by Mary Alice Jones.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMAN

Mrs. Eola Lyons Baker
Guild Secretary of Louisiana Conference, Central Jurisdiction.

THE Guild Woman of the Month recently was honored by having conferred upon her the Dillard University Alumni Award. Mrs. Eola Lyons Baker is a registered nurse now serving as chief anesthetist at Flint-Goodridge Hospital in New Orleans, where she had been superintendent of nurses for more than twenty years.

In presenting the award, President Albert W. Dent of Dillard said of her,

She has the unbounded confidence of surgeons and patients alike, because of her demonstrated skill in this highly technical profession. In the area of anesthesia she has pioneered among the Negro nurses of the country and is recognized as one of the most able persons in this field.

As a public servant, and quite beyond the field of her profession, Mrs. Baker has given unstintingly of her energy and her ability to influence others to work for the success of all types of civic and welfare organizations. While the organizations with which she has worked are too numerous to attempt to list here, attention should be called to the notable contributions which she has made to her church, to the Flint-Goodridge Hospital Women's Auxiliary, to the United Fund, and to the Alumni Association of her alma mater—all of them without expectation of personal gain. Hers has been, and still is, a life of devotion to service in the cause of humanity.

SPECIAL INTERESTS

DEAR FRIENDS:

I am just home from a three weeks' visit to our mission in the territory of Sarawak in northwest Borneo.

The steamer from Singapore took us to the city of Sibu, where our mission work started. In 1901 the Sarawak government asked for 1,000 farmers from crowded Fukien Province in China to come as colonists to develop farming in Sarawak. The government (now a Crown Colony of Great Britain) felt the colonists would be better behaved if they were Christians, and so it asked the Methodist Church in China to send 1,000 members with their pastors. Despite hardships of travel, many deaths through illness, and the difficulty of clearing the jungle for farming, these Chinese Pilgrim Fathers persevered. Two years after their arrival, Bishop Warne sent them 2,000 rubber-tree cuttings from India. Cultivation of rubber, pepper, oranges, pumelo, papaya, bananas, and rice, as well as the raising of pigs, added to their characteristic business acumen, has made them now a prosperous community. Sarawak is the best-developed and most law-abiding territory on the island of Borneo due to these many enterprising, hard-working, Christian citizens.

Fifty-two self-supporting Chinese churches had been established when they celebrated their fiftieth anniversary in 1952. They have organized more Woman's Societies of Christian Service than we have in the Malaya Chinese Conference. We visited some of them, traveling with our missionary, Martha Graf, in the new motor launch, the "Louise R.," named for the former executive secretary for Southeast Asia, Miss Louise Robinson.

Since 1948 we have had a rapidly growing work among the primitive Iban (or Sea Dyak) people. The people live in long houses about a block long, with a room and section of veranda for each family. They are built of bamboo with palm-fiber roof. The houses are about twenty feet off the ground and are usually damp from the 220 inches of rainfall that Sarawak has each year. A log, notched for steps, is the stairway by which one climbs barefoot from the ground to the house. One long house I visited, built high above the river, had seven notched logs to be climbed. In some long houses there are as many as eighty families.

In the past the Ibans were head-hunters, and in one long house I saw suspended from the rafters of the veranda an openwork bamboo basket in which I counted about a dozen skulls. They said they were one hundred years old. Head-hunting is now against the law.

The men have long, black hair, and they usually wear only a loin-cloth. The women usually wear a narrow, black, cloth skirt reaching to the knees, and nothing above the waistline. The babies are clothed only in fresh air, though some may have silver bracelets or anklets.

Because of the heavy jungle, there are no roads. Everybody lives on a river and transportation is by longboat, a kind of dugout canoe that is ten or more feet long and very narrow. Men and women paddle the longboat, though some have an outboard motor at the stern. When I attended church at Nanga Mujong, everyone came to the service by boat.

After climbing up the slick, muddy bank from the river, the women washed off the mud in a pail of water by the front steps of

the home of our missionaries, Mr. and Mrs. Harris. On the veranda of the Harris bungalow the women put on colorful sarong skirts and jackets, such as Malay women wear, before coming into the church.

The opening hymn of the service was "He Leadeth Me." It was good to realize that this is just as true for the Iban people as it is for you and me. They repeated Psalm Twenty-three, which has great meaning for them, especially the verse, "I will fear no evil: for thou art with me." The Ibans are a very religious people, but theirs has been an animistic religion of so many evil spirits that life has been full of fear and evil omens.

Since 1948, ten years after Methodist work began among the Ibans, there has been a kind of mass movement toward Christianity. More long houses of people are asking to become Christians than we can supply pastors to teach. There have been 2,000 taken in as preparatory or full members. While they still have much to learn, they are earnestly trying to give up their former non-Christian practices and to learn how to follow the "Jesus Way."

After the church service the pastor and Mr. Harris had a meeting with the men while the women met with Mrs. Harris and the pastor's wife in their Woman's Society of Christian Service. After their period of worship and learning hymns and Scripture, they had a sewing hour. They want to learn how to make children's clothes and how to use the sewing machine. They like to sit on the floor and use the hand sewing machine better than the one worked by treadle.

One reason why the Ibans are so poor is because they have been cheated by merchants who took advantage of their illiteracy. We now have six schools for Iban children, and parents are asking for more. One of the four Penghulus (chiefs) who has become a Christian tells his people, "We Ibans are behind other people because we do not have an education. To know jungle craft is not enough these days. We must know how to read so we will learn what other people know, and we need most of all to have the Christian religion."

The 1954 April and May issues of World Outlook have good pictures of the people I visited. Mr. and Mrs. T. H. Harris are well-trained Negro American missionaries from Florida. Two years ago they established our Methodist Farm School at Nanga Mujong, one hundred and ten miles above Sibu. Mr. Harris is helping the boys and girls and their parents to use better farming methods in order to raise more rice, sweet potatoes, and other vegetables. There was no first-year reading book in the Iban language, so Mrs. Harris has prepared one with simple stories of their life. Some of your giving is helping to finance the experimental printing of this little book.

We hope you will remember in your prayers the missionaries and nationals who are bravely carrying on this pioneer work.

Yours in His joyous service,

Mabel Ruth Nowlin

BY-LAWS REVISION — LOCAL UNIT

At the Annual Meeting of the Woman's Division of Christian Service, some important changes were made in the by-laws of the Wesleyan Service Guild. Whereas the final action was taken there, the process of revision had been going on for some time, as many of you know. The former by-laws had been discussed at Guild Standing Committee meetings with referral to suggestions from members who had written to the Guild office. Then a committee on by-laws within the Standing Committee of the Guild was appointed, the members being Mrs. W. T. Anderson, Miss Margaret Peacock, and Miss Lillian Johnson. After the by-laws, as they proposed them, were sent to the members of the Standing Committee, the Committee on By-laws of the Woman's Division began working on them. The committee assigned one of its members, Mrs. Fred C. Reynolds, to work with Miss Johnson before the revisions were brought before the Policy Committee and the Executive Committee of the Woman's Division of Christian Service. During the process, they were sent out to the Guild Standing Committee three times for suggestions and approval.

There were many difficulties involved in trying to make the revisions adequate for an organization whose program is expanding as is that of the Wesleyan Service Guild, and those who worked on them felt satisfied only as they realized that these rules are not permanently fixed, but can be changed again in the years to come if need be.

We shall be glad to receive comments, but we hope that you will study the revisions first very carefully. If you are disappointed that some of your suggestions were not followed, please keep in mind that it was because they would not have fitted into the total framework of the Woman's Division of Christian Service as well as the Wesleyan Service Guild. This was felt to be true, after careful over-all study. It also should be noted that the by-laws are flexible enough to give freedom in program and planning, yet give enough direction so that a minimum amount of time need be spent on organizational matters.

To Mrs. Reynolds and to the Committee on By-laws, to the Policy Committee and the Executive Committee of the Woman's Division we are very grateful for the diligence and patience with which they worked.

Most of the changes occur in the by-laws of the district, conference, and jurisdiction. There, provision was made for district, conference, and jurisdiction Wesleyan Service Guilds, whereas formerly there had been by-laws covering only Guild

Committees in district, conference, and jurisdiction. An explanation of these changes will be made in the April issue of THE METHODIST WOMAN. This month we review the *By-laws of the Wesleyan Service Guild in the Local Church.*

ARTICE. 1. NAME.

Within the local church there may be for employed women a Wesleyan Service Guild with one or more units auxiliary to the Woman's Society of Christian Service.

There may be a Guild unit in a church where there is no Woman's Society of Christian Service. In this case, the unit is auxiliary to the district rather than the local Woman's Society of Christian Service. Its money would be sent through the district treasurer of the Woman's Society of Christian Service instead of the local Woman's Society treasurer. Questions have been asked as to whether there may be more than one unit in a church. This is permissible, but the by-law, by reading "one or more units," leaves the Guilds having several groups *within* one unit to continue as they are. Note that the Guild in the local church is referred to throughout as "the unit."

ARTICLE 2. PURPOSE.

The purpose of the Wesleyan Service Guild shall be to provide a channel within the local church through which employed women may participate in the program of the Woman's Division of Christian Service, a program offering spiritual enrichment, Christian fellowship, and the opportunity to take an active part in developing a world Christian community. This was made to conform with the purpose as stated in the *Handbook.*

ARTICLE 3. MEETINGS.

Section 1. *There shall be at least one regular meeting of the Wesleyan Service Guild in the month with at least nine monthly meetings during the year.*

Section 2. *There shall be an annual meeting of the Wesleyan Service Guild prior to the close of the fiscal year, at which time reports shall be read and officers elected.* There is little change here, except to set the time of the annual meeting prior to the close of the fiscal year.

ARTICLE 4. MEMBERSHIP. No change.

ARTICLE 5. OFFICERS AND THEIR DUTIES.

Section 1. *The officers of the unit shall be the president, a vice-president, a recording secretary, a secretary of Promotion, a treasurer, and a coordinator. They shall be elected at the annual meeting of the unit.* "One or more vice-presidents" has been changed to "*a* vice-president." The coordinator has been made a regular officer, rather than a "desirable" one. (It is to be noted that she is a member of the Woman's Society of Christian Service. Article 5, Section 2, [6].)

Section 2. The only change is in (1) which now reads: *The president shall have general supervision of the work of the unit and shall preside at the meetings of the unit and its executive committee. She shall be a member of the executive committee of the Woman's Society of Christian Service. She shall report regularly in person to the executive committee meetings of the Woman's Society of Christian Service.* The change was made in the last sentence in order to stress the importance of the president of the Wesleyan Service Guild being present at the executive meeting of the Woman's Society of Christian Service.

ARTICLE 6. COMMITTEES.

Sections 1 to 10 are the same except in Section 2, where a chairman of the Committee on Literature and Publications is added, and in Section 9 where the Committee on "Guild Library" is changed to "Literature and Publications."

Section 11. This is a new section which reads as follows: *There shall be a Committee on Finance, which shall have as its members the president, the treasurer who shall be chairman, the chairman of Missionary Education and Service, the chairman of Christian Social Relations and Local Church Activities, and such other persons as the work of the committee may demand. It shall be the duty of this committee to consider the total budget of the unit. This budget shall include the amounts to be sent to the treasurer of the Woman's Society of Christian Service and the amounts to be spent locally. The committee shall recommend the total budget to the unit for approval and adoption.* Heretofore there has been no provision for a Committee on Finance. This committee now prepares the budget and presents it to the unit for approval.

Section 12. *There may be a committee on nominations composed of from three to seven persons elected by the unit to present nominations of officers and chairmen of committees for an ensuing year.* This is a new section providing for a committee on Nominations to be elected at the same time as the other officers. It is a "may," not a must, but it is considered wise to have this committee functioning from the beginning of the year so that it may act as a research committee, working throughout the entire year to find people who would make good officers and chairmen.

Section 13. This has been changed to read: *Other committees may be added when needed.*

ARTICLE 7. No changes.

ARTICLE 8. ELECTIONS.

This is entirely new, and reads as follows:

Section 1. *Officers and chairmen of committees shall be elected at the annual meeting of the unit.*

Section 2. *Elections may be by acclamation or by ballot. The consent of the nominees shall be secured before presenting names.*

Section 3. *A majority vote of those present and voting is sufficient for election. Those elected shall assume their duties at the beginning of the fiscal year.*

Section 4. *No officer shall hold the same office for more than four consecutive years with the possible exception of the treasurer who may serve eight years.*

ARTICLE 9. Is the same as former Article 8.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

THE BREATH OF OUR MINDS

ALL living things grow by taking in material from the outside. This basic law of all biological life holds true for the life of the mind. Are our minds slowly suffocating? Must not we who are panting for breath in the haste and hysteria of our day break through to new breathing room where the lungs of our minds and spirits, freed of the self-poisoned air of fear and greed and provincialism, can be revived?

Our world needs some way to be saved from the out-breathing of its own poisons. A fresh atmosphere must be created, a window pried open, a door unlatched. For centuries Christendom has observed the forty weekdays preceding Easter Sunday as a period of renewal—a time for deep breathing in a fresh atmosphere, of encircling their world with breathable air. The World Day of Prayer falls on February 25, the first Friday of the Lenten season, and the Week of Dedication begins February 20, the Sunday before Lent.

It seems fitting that we, members of the Woman's Society of Christian Service, should make a special effort so to budget our time that we may have extra minutes for study and meditation during these days. It may mean, for some of us, missing certain television programs. Mass communication, though contributing to the functioning of society, tends to produce a stereotyped, standardized mind, and the giving away of the ABC's to the wave length and camera present a real threat to the capacity and habit of reading. So much for the eye and so little for the mind leads one to feel that Fred Allen's exaggerated prophecy that the next generation will have eyes as big as canteloupes and brains the size of a split pea is pertinent.[1]

To see the whole mixed experience of humanity is an essential part of the Christian outlook; for the Christian is committed to a belief in the reality of time as well as in the reality of eternity, and in the light of what is revealed must point the way out of the confusions, miseries, and sins, but only those who look at existence with a remembrance of the Eternal will be able to do this. Christians then must keep in the castle of their souls a little postern gate, whereat when they enter they are in the Presence of God. One of the aids to stepping through this gate into rarefied atmosphere is through reading. "The Postman's Knock," chosen from the poems full of imageries and symbolisms brought together under the title, *The Cross Is Lifted,* illustrates the possibilities.

THE POSTMAN'S KNOCK

"Sometimes the book I'm reading
falls from my hands
and treasure-laden argosies of thought
bear me across seas of purpling splendor.

"Sometimes eternity spreads before me
like a vast field of flowers
where the years of my life
seem like small boys chasing butterflies
through meadow gateways of heaven.

"Sometimes I gaze upon Thee
in all Thy manifold beauty
until I become oblivious of all else
and time becomes a distant sense
like the unconscious throbbing of a pulse.

"Then comes the postman's knock.
I greet him with a smile
for his knock reminds me
of the time of day,
of births, deaths, and marriages,
of the calendar of local events,
of bitterness and sweetness,
of joy and sorrow—
all the alternating lights and shades
of daily human history.

"And then I know, O Lord
that the love I taste from Thee
is the love that is in my love
for others, and the love that others
have for me.

"Even as eternity is measured
by Thy hands on a clock
so is Thy love measured to us
in the measure with which we love,
until love speaks to perfect Love without fear."[2]

As secretaries of Missionary Education and as members of the Woman's Society of Christian Service, shall we not keep ever before us the possibilities of expanding our minds and spirits through study and meditation and of influencing others who pant for fresh, invigorating air to enter a larger, less-stuffy room?

Let our minds not cling to familiar things.

But dare to venture out.

"Build thee more stately mansions, oh, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"[3]

[1] Luccock, *Communicating the Gospel.* Price $2.50.

[2] From *The Cross Is Lifted,* by Chandran Devanesen. Price $1.00. A collection of poems for group, family, or personal devotions. Copyright Friendship Press, 1954. Used by permission.

[3] From "The Chambered Nautilus," by Oliver Wendell Holmes. Used by permission of Houghton Mifflin Company.

STUDENT DRINKING IS OUR PROBLEM

By DON KUHN, *Department of Student Work, Board of Temperance of The Methodist Church*

NOT long ago a student leader told how drinking had been his lifelong family problem. His presentation seemed almost unbelievable. When he finished, he paused. His eyes said even better than his voice, "And during all this time, my church did nothing. Can't the church do anything about the alcohol problem?"

The Methodist Church is doing something. Among other things, it is trying to reduce the current drinking problem by meeting it where it starts—in homes, with school children, with highschoolers, and with college students. Most college students who drink begin drinking before they go to college. In a survey of 17,000 students conducted by the Yale Center of Alcohol Studies, it was found that 79 per cent of the men drinkers interviewed started drinking before going to college. At the same time, 65 per cent of the women users surveyed were drinkers before going to college.

According to the same study, it was obvious that 21 per cent of the men who drink and 35 per cent of the women who drink learned to drink in college. Even more significant, it was found that the percentage of users increased with the number of years spent in college. Drinkers comprised 69 per cent of the male freshmen. Men who were drinkers made up 87 per cent of the senior men. Forty-six per cent of the freshmen women used alcoholic beverages. This number increased until 77 per cent of the senior women were drinkers.

Last fall, to help solve this problem on the college campus, the Board of Temperance, in cooperation with the Department of College and University Religious Life held three experimental alcohol seminars. They were held at Oklahoma A & M College, Tennessee Wesleyan College, and Virginia Polytechnic Institute. At each place, a group of student leaders were selected to thoroughly study the alcohol problem as it affected the local campus.

At first, students ask questions for information. "Why do students drink?" "Do doctors recommend alcohol as a medicine?" "Was Prohibition a failure?" "Why does drinking affect driving?" "How is drinking related to crime?" As the schedule progressed, the questions changed. "Why do Christians choose not to drink?" "What is the Christian's role in society?" "Does the Christian favor the legal sale of alcohol?"

Then, they sought for skills. "How can I help my father to see as I do that drinking is not the best thing?" "What can we do about church leaders who drink?" "Should I date a drinker?" "What can we do on our campus?"

To help answer these questions, outstanding leaders were secured. Leaders included Albion Roy King, the author and philosopher. Dr. George Harding, an eminent psychiatrist, participated in the Oklahoma A & M seminar. Physicians included Lester L. Keyser and F. E. Murdock. Wayne Womer, well-known leader of the Virginia Church Temperance Council, lectured at Virginia Polytechnic Institute. Among the ministers with staff responsibilities were G. Lemuel Fenn and Garland Holloman. Jameson Jones and Henry Koestline represented the Board of Education.

One student in his unsigned evaluation caught something of the purpose of the seminars. He wrote, "I have found out through these meetings that people who are authorities on the subject of alcohol do not . . . condemn people who drink. They look at the situation from all angles, then draw their conclusions. This is a different attitude than most of us who don't drink take. We rather jump to sudden conclusions without weighing all the facts. We possibly need help as badly as alcoholics."

Generally the experiments were successful. At the same time, many improvements need to be made. The executive committee of the Student Commission will evaluate the pilot projects to consider revisions and continuation. (Additional information about alcohol seminars may be secured by writing to Donald Kuhn, 100 Maryland Ave., N. E., Washington 2, D. C.)

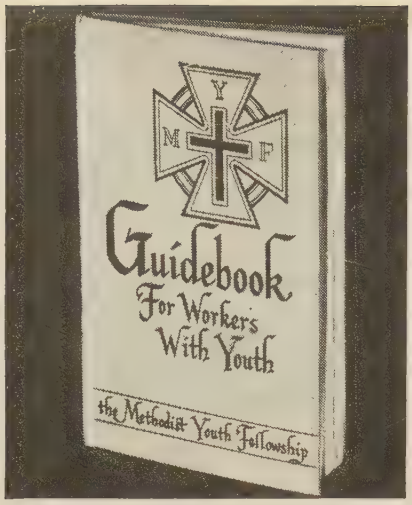
Suggestions for Secretaries:

(1) The student secretary can help by working with the secretary of Youth Work to prepare the high school youth for student life. She will want to work with the pastor and youth leaders to see that adequate plans are made. Among the items included in such a study should be the student's social life and its associated moral problems. Drinking is one factor which should be considered. Students can be informed in advance about questions they will have to answer on the campus.

(2) The secretary of Student Work can consult with college administrative officials and Methodist Student Movement leaders about ways of answering the alcohol problem on the campus. She can inform them of the services available through The Methodist Church. The secretary can explain the alcohol seminar phase of the Methodist Student Movement program. She can notify leaders when new temperance materials are printed.

(3) If the secretary has established a congenial relationship with her students, she, periodically, may mail them leaflets on college drinking. Several good ones are available. They are, "College Drinking: A Problem in Ethics," "Why Methodist Colleges Ask Their Students Not to Drink" and "A Matter of Logic." (Order from TEM Press, 100 Maryland Ave., N. E., Washington 2, D. C.) Caution should be taken at this point. Unless a secretary knows her students well, such mailings may do more harm than good.

(4) Secretaries will be in a better positon to understand students and to meet their needs if they will familiarize themselves with existing conditions. *Drinking in College* by Straus and Bacon and *Basic Information on Alcohol* by Albion Roy King are considered reading "musts." Also the student secretary could promote the study based on *Alcohol and Christian Responsibility* by Clifford Earle.



The Secretary of Youth Work

". . . America is raising a bumper crop of young people. By 1960 there will be more young people in America than at any time in history.

". . . Three out of four young people are outside the church. Of the 26,610,000 young people in America in 1950, fewer than eight million were related to the program of any religious body, Protestant, Catholic, or Jewish.

". . . The church must reach 500,000 new young people just to hold its own in the population. What will the church do?" [1]

In the midst of needs such as these paragraphs indicate, the Methodist Youth Fellowship faces both challenge and purpose. In each local church the MYF should be a vital force in the lives of its members, the total program of the church, and community interests. Things happen when youth and adults work together to make the program of the MYF "a vital force." The partnership of youth and adult leaders working together in creative planning and activity gives significance to the MYF.

The secretary of Youth Work is the one who naturally represents the Woman's Society of Christian Service as an adult worker with youth having opportunities which come through the unified program for missionary education of youth. She is a member of the council of the senior MYF. Adult members of the council include the following: adult counselor, program area advisers, secretary of Youth Work of the Woman's Society of Christian Service, teachers.[2]

The program areas help to define the needs, interests, and responsibilities of youth. Each program area in the MYF has an adult adviser; the secretary of Youth Work often serves as the adult adviser in the program area of Christian Outreach. We can understand why this is so, because the concerns in Christian Outreach are: the world-wide mission of the church (national and world missions), the ecumenical movement, overseas relief and reconstruction, and peace and world order.

It is well to review the procedures for electing the adult adviser in Christian Outreach:

"1. The nominating committee of the Woman's Society of Christian Service shall consult with the council of the MYF before making nominations for its secretary of Youth Work.

"2. The secretary of Youth Work shall then be elected by the Woman's Society of Christian Service.

"3. Upon confirmation by the council of the MYF, the secretary of Youth Work of the Woman's Society of Christian Service shall be the adviser in Christian Outreach of the MYF.

"Whether or not the secretary of Youth Work is the adviser in Christian Outreach, she will serve as resource person in the missionary education of youth. She will have resources of the General Board of Education and the Board of Missions, including the Woman's Division of Christian Service.

"In the case of two or three departments (intermediate, senior, and older youth) in the youth division, the secretary of Youth Work will serve as resource person for each. The secretary of Youth Work will carry out her responsibilities within the organizational pattern of the MYF." [2]

The nominating committee of your Woman's Society will soon be on the job. If a secretary of Youth Work is to be elected, they may be asking questions such as: What qualities should she possess? What makes a good worker with youth? What kind of leader must she be? There is no one answer, for many factors enter into each one. We are suggesting some things to look for in the qualifications of one to be elected as secretary of Youth Work:

- Christian purpose
- Ability to understand and get along with young people
- Maturity and sincerity
- Likeable personality
- Ability to listen
- Receptive to suggestions
- Interested in things youth are interested in
- Willingness to learn and "to grow"
- Ability to plan and work with rather than for youth
- Sense of humor
- Not easily discouraged
- Well informed about the world-wide work of the church
- Willingness to plan, pray, and work with other adult workers with youth.

It is essential for the adult worker to center his interest not only in the group but upon each member as an individual. It is for the sake of the individual that the group exists. The true leader will rejoice more in the Christian growth of a young person than in putting over a program.

[1] From program of Convocation of District Superintendents.
[2] From *Handbook of the Methodist Youth Fellowship.*

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

BLOW, blow ye winds of March. Waft ideas across our land that sharing we produce a crop of growing individuals.

Literature Presentation

By MRS. O. E. WILLIS
Holston Conference Secretary of Literature and Publications

In Matthew 13:24 the Kingdom of God is compared to one who sowed good seed in his field.

Before the sower goes forth he takes his up-to-date seed catalogue and carefully selects good seed. Every officer of the Woman's Society of Christian Service may be compared to a sower. She will need not only good seed, but good implements and fertilizer if she reaps a fruitful harvest.

First, she will need the latest edition of the *Catalogue* of publications, which will be available in plenty of time to select seed for the year beginning in June. The printed pages are ideas that blossom into action and bring rich harvest in Christian living and serving. For new late varieties of seeds watch the back page of THE METHODIST WOMAN.

The seeds to be scattered far and wide are the seeds of knowledge found in the *free leaflets.*

A good feeder is necessary to enrich the soil and insure good production. The life-giving materials are those which enrich our prayer life and help to enrich the lives of others. These come through the quantities of Spiritual Life literature: the Spiritual Life Packet with twelve fine pieces of material; Week of Prayer and Self-Denial literature; the Bible study, *The Master Calleth for Thee;* and numerous others, as well as the fine articles and suggestions found in THE METHODIST WOMAN.

How would a sower know how or when to plant without some instructions? If planted too early, some tender plants might be killed by frost. *A Guide* gives information on duties of officers and organization and administration. No sower should be without *A Guide.* Along with *A Guide,* which is revised every four years, you will need THE METHODIST WOMAN and WORLD OUTLOOK for up-to-date monthly guidance. The May issue of THE METHODIST WOMAN is a must, as secretaries of each line of work will find a Calendar of Activities pointing up some special duty for each month. Extra copies may be bought for 15 cents each.

The Woman's Division supplies us with detailed information on planting and harvesting in our schools by missionaries and deaconesses in every section and department, through the *Fifteenth Annual Report* entitled "Where Your Treasure Is." We are happy that the cover portrays Literature Headquarters, implying that you learn where your treasure is by reading.

The Program Books may be compared to tools for cultivation. If not properly cultivated, the plants will be choked out by weeds. This might be applied to presentation of the programs and study courses. We must persevere and not fall into the path of least resistance. If the programs are well planned (as the sower plans and rotates his crops), adapted to your group needs, and presented in a pleasing way, the weeds of boredom will not come in to choke out your growth of interest and service.

The Methodist *Discipline* charges us with the education of our children and youth. We must sow the literature especially prepared for them, beginning early their training for His Kingdom and thus avoid crop failures for them in later years.

If we are diligent in this business of planting, cultivation, and reaping, the sunshine and rain will bring an improved variety of Christian living and a harvest of love and concern and peace on earth. Let's Grow Together.

Promotional Activities

Mrs. Hilmer Rudert, secretary of Literature and Publications of Glenwood Methodist Church, Columbus, Ohio, is constantly sending in subscriptions for THE METHODIST WOMAN and WORLD OUTLOOK. She is an exceptionally fine secretary. Recently she sent the following verse to be sung to the tune "Jingle Bells":

WORLD OUTLOOK, WORLD OUTLOOK,
We know we need you, too,
Mission news from lands afar,
Pictures, stories true.
Thus we'll learn
More and more
Of work for which we give,
Have METHDIST WOMAN and WORLD OUTLOOK
Sent you, where you live.

Mrs. H. T. Howell, of Center Hill Methodist Church, Florida, writes, "One month my copy of THE METHODIST WOMAN was put in a neighbor's box by mistake. She said she read everything in it before she brought it to me. That caused her to want to subscribe. Both magazines get better."

Mrs. J. A. Batchelor, of First Methodist Church, Glendale, California, reports that their Society increased the combination subscriptions from 59 to 84, which was more than a third increase.

Congratulations for fine work!!!

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARI

Henrietta Gibson

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1954-55	Total Pledged 1954-55	Youth	Children	Total on Appropriation 1954-55
Central:							
Central Alabama	$ 132.41	.....	$ 132.41	$ 1,200.00	.....	$ 1.00	$ 133.
Central West	738.00	$ 32.67	770.67	1,440.00	.....	10.56	781.
Delaware	2,734.86	385.25	3,120.11	9,200.00	.....	15.00	3,135.
East Tennessee	256.56	52.00	308.56	1,000.00	.....	.....	308.
Florida	500.00	17.00	517.00	1,000.00	$ 34.50	4.50	556.
Georgia	545.76	75.00	620.76	3,000.00	.....	.....	620.
Lexington	6,025.00	434.70	6,459.70	7,500.00	316.04	21.25	6,796.
Louisiana	869.54	44.00	913.54	3,600.00	5.00	2.50	921.
Mississippi	269.50	23.50	293.00	3,000.00	15.26	6.10	314.
North Carolina	900.00	18.00	918.00	2,000.00	5.00	8.00	931.
South Carolina	2,025.00	5.00	2,030.00	4,000.00	.....	17.00	2,047.
Southwest	262.22	.....	262.22	1,440.00	14.50	14.00	290.
Tennessee	585.35	55.00	640.35	2,500.00	13.00	42.00	695.
Texas	1,392.30	107.70	1,500.00	3,300.00	217.27	11.50	1,728.
Upper Mississippi	312.00	.....	312.00	1,000.00	31.50	6.50	350.
Washington	1,909.27	518.00	2,427.27	7,600.00	272.47	28.50	2,728.
West Texas	812.25	50.00	862.25	1,700.00	.....	10.00	872.
Total	20,270.02	1,817.82	22,087.84	54,480.00	924.54	198.41	23,210.
North Central:							
Detroit	42,687.30	1,025.02	43,712.32	139,320.00	2,275.93	146.48	46,134.
Illinois	75,511.77	3,178.25	78,690.02	173,000.00	3,305.45	418.22	82,413.
Indiana	42,000.14	2,938.79	44,938.93	118,500.00	2,166.50	584.49	47,689.
Iowa-Des Moines	39,244.86	1,022.98	40,267.84	115,650.00	4,190.35	264.75	44,722.
Michigan	24,716.62	1,072.47	25,789.09	100,000.00	1,860.84	304.65	27,954.
Minnesota	25,191.03	635.92	25,826.95	90,000.00	912.50	145.15	26,884.
North Dakota	6,701.45	20.00	6,721.45	30,000.00	369.00	61.87	7,152.
North Indiana	36,826.63	1,690.82	38,517.45	148,120.00	4,666.00	620.23	43,803.
North Iowa	44,620.11	808.00	45,428.11	155,000.00	3,452.68	447.15	49,327.
North-East Ohio	72,956.56	2,630.40	75,586.96	236,800.00	4,095.90	817.42	80,500.
Northwest Indiana	17,392.45	414.69	17,807.14	75,500.00	1,630.32	314.28	19,751.
Ohio	92,493.97	3,037.15	95,531.12	310,000.00	7,536.68	987.58	104,055.
Rock River	59,973.69	2,871.05	62,844.74	200,026.00	2,568.00	439.76	65,852.
South Dakota	9,144.89	42.25	9,187.14	34,000.00	1,297.43	20.67	10,505.
Southern Illinois	23,243.94	2,966.90	26,210.84	63,530.00	723.47	328.04	27,262.
West Wisconsin	12,220.49	387.03	12,607.52	38,000.00	654.25	70.25	13,332.
Wisconsin	15,556.38	418.98	15,975.36	56,000.00	1,114.12	25.60	17,115.
Total	640,482.28	25,160.70	665,642.98	2,083,446.00	42,819.42	5,996.59	714,458.
Northeastern:							
Baltimore	42,661.22	1,258.28	43,919.50	122,000.00	2,250.36	187.75	46,357.
Central New York	17,850.39	504.35	18,354.74	54,000.00	583.00	205.24	19,142.
Central Pennsylvania	17,561.97	345.00	17,906.97	54,000.00	512.51	126.54	18,546.
Erie	25,995.86	330.10	26,325.96	83,000.00	1,084.78	375.58	27,786.
Genesee	17,402.28	596.60	17,998.88	70,000.00	830.02	55.06	18,883.
Maine	4,176.78	3.00	4,179.78	9,500.00	20.97	3.16	4,203.
New England	10,538.25	135.00	10,673.25	38,000.00	677.50	132.24	11,482.
New England Southern	6,027.05	.....	6,027.05	24,500.00	243.62	8.80	6,279.
New Hampshire	1,730.21	85.00	1,815.21	8,000.00	.....	5.50	1,820.
New Jersey	18,746.52	307.57	19,054.09	55,000.00	1,960.02	272.30	21,286.
New York	11,606.60	1,067.22	12,673.82	42,500.00	655.22	43.52	13,372.
New York East	25,367.58	1,224.09	26,591.67	57,200.00	432.58	143.24	27,167.
Newark	29,747.55	1,039.76	30,787.31	70,000.00	503.24	67.36	31,357.
Northern New York	9,814.97	109.30	9,924.27	31,000.00	44.50	13.00	9,981.
Peninsula	17,167.67	83.55	17,251.22	45,000.00	591.50	115.57	17,958.
Philadelphia	30,823.04	884.04	31,707.08	90,000.00	470.31	194.46	32,371.
Pittsburgh	45,584.11	1,063.34	46,647.45	98,000.00	1,481.02	411.65	48,540.
Puerto Rico Provisional	.....	59.70	59.70	40.00	.....	.....	59.
Troy	21,385.01	798.90	22,183.91	57,000.00	557.12	99.08	22,840.
West Virginia	57,089.52	4,500.72	61,590.24	123,000.00	2,659.79	465.17	64,715.
Wyoming	27,142.00	285.53	27,427.53	52,000.00	304.50	65.29	27,797.
Total	438,418.58	14,681.05	453,099.63	1,183,740.00	15,862.56	2,990.51	471,952.
South Central:							
Central Kansas	51,073.36	3,156.28	54,229.64	164,670.00	3,913.74	520.05	58,663.
Central Texas	34,354.01	6,109.48	40,463.49	85,200.00	1,933.91	161.72	42,559.
East Oklahoma	26,133.52	2,520.38	28,653.90	74,107.50	1,080.55	148.58	29,883.
Indian Mission	357.02	.....	357.02	1,091.00	8.54	12.51	378.
Kansas	23,244.65	2,090.47	25,335.12	100,000.00	1,095.50	270.98	26,701.
Little Rock	32,192.42	3,634.79	35,827.21	73,000.00	1,391.33	31.46	37,250.

FIRST SIX MONTHS—1954-55

F MISSIONS—THE METHODIST CHURCH

easurer

DIVISION OF TOTAL RECEIPTS

Total on ppropriations 1953-54	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
99.67	$ 133.41		$ 6.00	$ 5.10		$ 3.00		$ 147.51
670.20	781.23		22.00	20.00		4.32		827.55
4,165.72	1,885.11	$ 1,250.00	32.00	390.00	$ 500.00	16.00		4,073.11
185.00	308.56		79.85		10.00			398.41
487.63	556.00		33.15	16.00				605.15
600.95	620.76		21.25	50.00		5.99		698.00
4,718.03	6,796.99		177.49	89.50	600.00	14.88		7,678.86
874.46	921.04		57.43	85.36		6.00		1,069.83
465.25	314.36		55.18	9.75		5.00		384.29
970.00	931.00		2.00	10.00		7.00		950.00
1,842.58	2,047.00		185.21	30.80				2,263.01
261.77	290.72		25.00	20.00				335.72
310.00	695.35		10.00	71.00				776.35
1,648.00	1,728.77		134.65	65.00	5.00	10.00		1,943.42
298.73	350.00		45.00	2.50	32.75			430.25
2,511.68	2,728.24		266.11	123.50				3,117.85
464.20	872.25		165.91	54.75		5.00		1,097.91
20,573.87	21,960.79	1,250.00	1,318.23	1,043.26	1,147.75	77.19		26,797.22
44,465.48	44,109.73	2,025.00	247.93	4,344.82	1,096.29	98.16		51,921.93
80,131.62	70,613.73	11,799.96	2,656.07	12,239.77	9,000.44	105.87		106,415.84
51,297.20	46,189.92	1,500.00	1,050.44	3,582.27	263.08	73.70		52,659.41
42,833.08	40,762.94	3,960.00	263.69	5,009.37	685.00	106.51		50,787.51
27,099.47	21,514.58	6,440.00	260.83	3,514.39	880.70	73.12		32,683.62
27,407.87	26,312.95	571.65	52.73	3,215.97	504.91		$ 191.40	30,849.61
6,929.77	7,152.32		68.20	1,472.45		11.98		8,704.95
47,712.60	43,803.68		232.02	3,862.21				47,897.91
50,166.96	47,228.39	2,099.55	606.59	5,254.31	959.31	98.80		56,246.95
82,249.66	76,166.98	4,333.30	274.67	7,097.30	181.50			88,053.75
19,245.56	19,751.74		47.91	2,417.03	160.24	51.22		22,428.14
108,303.36	104,055.38		924.74	10,664.90	365.11	167.89		116,178.02
58,877.45	61,177.54	4,674.96	277.54	4,325.21	859.68	86.43		71,401.36
10,625.57	10,505.24		64.24	1,723.16		25.00		12,317.64
25,023.89	25,762.35	1,500.00	1,077.30	4,915.96	175.58	37.49		33,468.68
14,265.70	13,332.02		659.72	1,649.26	96.50	30.92		15,768.42
15,818.66	17,115.08		169.17	2,134.26	90.00	16.04		19,524.55
712,453.90	675,554.57	38,904.42	8,933.79	77,422.64	15,318.34	983.13	191.40	817,308.29
43,748.55	39,407.63	6,949.98	320.15	2,654.36	860.75	85.10		50,277.97
20,095.29	19,142.98		673.99	1,235.75				21,052.72
18,196.67	14,254.37	4,291.65	67.58	1,760.31				20,373.91
27,062.45	24,286.34	3,499.98	221.95	2,607.39	475.00	47.26		31,137.92
18,636.54	17,333.96	1,550.00	233.55	2,338.67	1,696.50			23,152.68
3,935.91	4,203.91		57.05	108.00	470.00			4,838.96
11,930.36	5,332.99	6,150.00	33.75	1,206.21	2,439.14			15,162.09
5,947.04	4,279.47	2,000.00	100.00	277.00		18.75		6,675.22
2,331.54	1,820.71		114.29	76.00	100.00			2,111.00
21,687.08	18,411.45	2,874.96	694.66	1,303.60		45.36		23,330.03
13,898.73	13,372.56		90.77	1,345.85	527.50	27.50		15,364.18
25,044.50	24,892.49	2,275.00	395.10	1,125.04	65.00	41.13		28,793.76
29,776.85	29,557.91	1,800.00	467.14	1,327.06	185.00	44.91		33,382.02
9,534.78	9,981.77		308.47	808.22	80.90			11,179.36
22,659.74	13,438.31	4,519.98	217.46	1,751.72	362.45			20,289.92
30,094.09	23,321.87	9,049.98	329.92	3,435.01	805.00			36,941.78
46,800.54	41,590.12	6,950.00	2,676.44	2,744.84	35.00		143.95	54,140.35
50.15	59.70							59.70
20,089.93	22,840.11		512.98	1,047.91	45.00	48.50		24,494.50
61,502.53	58,565.20	6,150.00	4,722.50	7,708.37	5,000.00	95.00		82,241.07
30,332.02	23,597.32	4,200.00	471.08	1,683.47	3.00			29,954.87
463,355.29	409,691.17	62,261.53	12,708.83	36,544.78	13,150.24	453.51	143.95	534,954.01
50,461.69	58,350.95	312.48	549.69	5,959.52	266.14			65,438.78
42,363.10	42,559.12		4,492.45	4,027.67	110.50	36.00		51,225.74
29,210.72	29,883.03		2,567.45	4,328.01	45.00	32.29		36,855.78
572.79	378.07		95.84	159.14				633.05
23,928.44	25,659.95	1,041.65	124.52	3,852.11	357.90			31,036.13
36,895.00	37,250.00		2,045.85	2,360.85	519.02	31.54		42,207.26

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1954-55	Total Pledged 1954-55	Youth	Children	Total on Appropriation 1954-55
South Central (Continued):							
Louisiana	$ 33,934.98	$ 4,945.64	$ 38,880.62	$ 93,000.00	$ 1,892.90	$ 158.01	$ 40,931.
Missouri	16,313.05	1,073.76	17,386.81	38,000.00	743.92	276.46	18,407.
Nebraska	45,224.72	1,137.57	46,362.29	150,600.00	1,381.39	224.13	47,967.
New Mexico	10,542.48	1,638.00	12,180.48	26,500.00	269.50	198.42	12,648.
North Arkansas	22,263.02	5,682.57	27,945.59	57,200.00	592.68	46.73	28,585.
North Texas	35,617.30	4,564.53	40,181.83	92,830.50	783.62	80.73	41,046.
Northwest Texas	27,800.10	4,669.49	32,469.59	73,500.00	2,274.57	76.26	34,820.
Rio Grande	522.08	19.50	541.58	1,200.00	74.21	6.20	621.
St. Louis	30,600.59	4,249.51	34,850.10	71,500.00	482.40	250.77	35,583.
Southwest Missouri	26,773.00	3,628.90	30,401.90	85,000.00	1,249.60	294.27	31,945.
Southwest Texas	37,734.84	5,820.76	43,555.60	105,000.00	3,010.65	166.74	46,732.
Texas	60,020.86	8,315.92	68,336.78	137,500.00	1,964.72	381.59	70,683.
West Oklahoma	29,230.79	3,358.25	32,589.04	86,420.00	456.84	160.79	33,206.
Total	543,932.79	66,615.80	610,548.59	1,516,319.00	24,600.57	3,466.40	638,615.
Southeastern:							
Alabama	30,182.27	4,291.14	34,473.41	82,000.00	346.70	218.39	35,038.
Cuba Mission	115.50		115.50	60.00			115.
Florida	59,075.32	8,547.45	67,622.77	130,000.00	4,144.20	197.45	71,964.
Holston	40,136.99	9,088.99	49,225.98	94,000.00	2,241.68	268.34	51,736.
Kentucky	24,164.71	4,156.73	28,321.44	60,000.00	1,223.91	177.89	29,723.
Louisville	20,640.55	2,384.45	23,025.00	55,000.00	1,928.93	296.55	25,250.
Memphis	31,735.14	6,291.46	38,026.60	75,000.00	1,772.55	154.23	39,953.
Mississippi	18,249.11	4,893.84	23,142.95	68,500.00	1,093.43	45.28	24,281.
North Alabama	39,405.07	6,681.11	46,086.18	90,000.00	3,487.45	156.07	49,729.
North Carolina	49,983.25	5,747.07	55,730.32	117,000.00	3,073.02	429.38	59,232.
North Georgia	57,496.20	13,758.80	71,255.00	140,000.00	2,867.92	259.89	74,382.
North Mississippi	16,384.39	3,453.77	19,838.16	50,000.00	2,124.00	44.30	22,006.
South Carolina	61,309.16	6,483.48	67,792.64	135,000.00	2,337.41	276.61	70,406.
South Georgia	51,690.75	6,052.02	57,742.77	114,576.00	1,503.06	271.84	59,517.
Tennessee	34,153.73	5,831.26	39,984.99	86,000.00	2,543.87	143.38	42,672.
Virginia	83,901.65	7,428.53	91,330.18	170,000.00	5,541.40	550.00	97,421.
Western North Carolina	52,661.79	8,668.76	61,330.55	130,000.00		502.45	61,833.
Total	671,285.58	103,758.86	775,044.44	1,597,136.00	36,229.53	3,992.05	815,266.
Western:							
Alaska Mission	917.50		917.50	1,250.00			917.
California-Nevada	39,184.46	3,059.74	42,244.20	98,604.00	690.42	102.91	43,037.
Colorado	15,491.87	1,232.47	16,724.34	48,000.00	648.01	119.82	17,492.
Hawaii Mission	104.00	3.00	107.00	1,600.00	233.28		340.
Idaho	7,682.73	322.49	8,005.22	14,200.00	274.59	36.99	8,316.
Latin American Provisional	80.00		80.00	300.00	15.90		95.
Montana	8,186.14	385.53	8,571.67	17,000.00	748.70	90.43	9,410.
Oregon	19,772.90	1,220.41	20,993.31	48,500.00	1,470.31	106.06	22,569.
Pacific Japanese Provisional	185.00	70.00	255.00	200.00			255.
Pacific Northwest	23,454.30	1,504.85	24,959.15	62,000.00	1,053.39	77.23	26,089.
Southern California-Arizona	85,917.91	4,729.00	90,646.91	231,000.00	2,858.72	139.31	93,644.
Wyoming State	3,921.60	162.48	4,084.08	8,500.00	152.00	20.00	4,256.
Total	204,898.41	12,689.97	217,588.38	531,154.00	8,145.32	692.75	226,426.
Total from Conferences	2,519,287.66	224,724.20	2,744,011.86	6,966,275.00	128,581.94	17,336.71	2,889,930.
Other Income for Appropriations:							
Deaconess Pension Fund							33,127.
Enrolled Home Missionary Pension Fund							664.
Interest Income Allocated from Endowments and Restricted Funds							8,242.
Miscellaneous and Gifts for Appropriations							7,481.
							49,515.
Grand Total	$2,519,287.66	$224,724.20	$2,744,011.86	$6,966,275.00	$128,581.94	$17,336.71	$2,939,445.

IRST SIX MONTHS—1954-55

MISSIONS—THE METHODIST CHURCH

asurer

DIVISION OF TOTAL RECEIPTS

Total on propriations 1953-54	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
37,385.00	$ 40,931.53		$ 1,295.49	$ 6,785.67	$ 6.00	$ 37.70		$ 49,056.39
18,272.45	18,407.19		1,652.11	1,525.03		30.74		21,615.07
42,048.97	44,134.51	$ 3,833.30	360.83	5,167.17	3,151.17	79.92		56,726.90
13,434.37	12,648.40		924.61	3,751.77		18.77		17,343.55
26,000.00	28,185.00	400.00	3,964.26	3,706.88	186.13			36,442.27
42,067.38	41,046.18		7,877.62	3,069.09		43.80		52,036.69
31,113.48	34,820.42		568.67	4,931.92	747.00	33.47		41,101.48
420.73	621.99		325.12	61.00				1,008.11
34,136.81	35,583.27		1,883.08	5,033.35	80.00	34.75		42,614.45
31,189.49	31,945.77		1,521.98	3,573.58		41.09		37,082.42
43,827.81	46,732.99		5,642.58	8,976.24	500.00	45.54		61,897.35
64,264.21	70,683.09		4,917.82	8,954.56	321.35	64.94		84,941.76
37,807.88	33,206.67		3,813.42	6,269.42		46.15		43,335.66
605,400.32	633,028.13	5,587.43	44,623.39	82,492.98	6,290.21	576.70		772,598.84
33,927.60	35,038.50		8,477.56	3,229.54	1,560.00	40.00		48,345.60
155.00	115.50		294.67		65.50			475.67
67,424.60	71,964.42		7,379.72	6,980.48	3,753.60	150.00		90,228.22
52,386.39	51,736.00		8,531.66	5,143.95	11,932.04	74.52		77,418.17
28,252.26	29,723.24		4,242.73	2,575.32	528.42	34.47		37,104.18
25,740.09	25,250.48		3,367.23	1,291.83	900.00	30.00		30,839.54
37,381.24	39,953.38		6,982.78	3,594.66	361.88			50,892.70
26,878.07	24,281.66		6,435.40	1,067.80	913.00	32.70		32,730.56
47,637.02	48,229.70	1,500.00	260.30	4,037.58	21.50			54,049.08
57,538.04	59,232.72		5,272.72	6,671.51	1,000.00	81.77		72,258.72
74,532.07	74,382.81		6,297.62	7,867.65	100.00	70.00		88,718.08
23,618.89	22,006.46		5,657.57	1,953.76	212.10	30.14		29,860.03
66,083.57	70,406.66		5,582.66	6,110.54	58.06	75.30		82,233.22
56,015.59	59,517.67		6,464.77	5,334.86	1,836.80	57.68		73,211.78
41,299.32	35,972.28	6,699.96	1,129.14	3,854.52	11.00	39.19		47,706.09
97,189.79	96,421.58	1,000.00	5,753.10	8,851.03	11,488.50	125.00		123,639.21
67,252.02	61,833.00		6,003.96	18,703.26	1,630.00			88,170.22
803,311.56	806,066.06	9,199.96	88,133.59	87,268.29	36,372.40	840.77		1,027,881.07
500.52	917.50		111.91		38.52	1.00		1,068.93
37,989.89	41,537.53	1,500.00	1,660.67	5,896.30	570.58	69.13		51,234.21
17,151.93	16,392.19	1,099.98	374.56	2,410.90	223.31	44.43		20,545.37
241.75	340.28			20.00				360.28
7,607.49	8,316.80		506.66	1,599.85				10,423.31
100.00	95.90							95.90
132.50	8,497.30	913.50	510.37	1,041.71		15.30		10,978.18
7,834.67	21,319.70	1,249.98	1,021.17	2,178.51	719.25	29.07		26,517.68
18,221.76	255.00		80.70			3.11		338.81
24,203.02	25,639.77	450.00	1,771.32	3,174.80	161.00	46.19		31,243.08
87,489.33	89,744.94	3,900.00	2,955.21	9,032.44	2,764.45	106.44	$ 25.20	108,528.68
3,147.49	4,256.08		349.94	471.38		6.38		5,083.78
204,620.35	217,312.99	9,113.46	9,342.51	25,825.89	4,477.11	321.05	25.20	266,418.21
,809,715.29	2,763,613.71	126,316.80	165,060.34	310,597.84	76,756.05	3,252.35	360.55	3,445,957.64
32,973.81	33,127.64							33,127.64
680.34	664.12							664.12
16,461.06	8,242.38							8,242.38
7,573.41	7,481.28							7,481.28
57,688.62	49,515.42							
,867,403.91	$2,813,129.13	$126,316.80	$165,060.34	$310,597.84	$76,756.05	$3,252.35	$360.55	$3,495,473.06

OF SPECIAL INTEREST

Fifteenth Annual Report. A must for every officer and Woman's Society of Christian Service. Figures and faces behind the monetary figures come alive in the reports of the executive secretaries of the various lines of work on home and foreign field, as well as plans and outlines from the Department of Christian Social Relations and Local Church Activities. It contains human interest stories, a directory of missionaries and deaconesses, up-to-date list of administrative executives, as well as division, jurisdiction, and conference officers. The financial report for the fiscal year 1953-54 and the appropriations for 1954-55 appear.

The Annual Report is the answer to an expressed need for program material for circles, and attractive methods for its use in this capacity are listed within the report. The following acrostic using the letters of the Woman's Society of Christian Service describes the many functions of the Fifteenth Annual Report. Price: 60 cents.

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Does It Count? A supply work leaflet which answers questions concerning what may or may not be counted for credit on supplies. Free for postage.

Place Mats. Printed with a Bible Quiz—for use with the study, "The Master Calleth for Thee." Reprinted from January 1955 issue of THE METHODIST WOMAN. 3 cents; 25 for 50 cents; 50 for 75 cents.

"A Day Apart." Reprinted from THE METHODIST WOMAN, February 1955. 2 cents; 6 for 10 cents.

APPROVED MATERIALS

For Use With Children
1954-1955

Theme: The City
Units for Additional Sessions
Primary

The Boy With the Busy Walk. By Anne M. Halladay. Tippy is lonely at his grandparents' home until his new-found friend, Tomas, takes him to the mission center where they find many interesting things to do. $1.25.

A Primary Teacher's Guide on "The City." By Mattie Lula Cooper. Based on *The Boy With the Busy Walk.* 50 cents.

Junior

Sidewalk Kids. By Gertrude Rinden. Stories of children in the city that portray ways that city missions help boys and girls. $1.25.

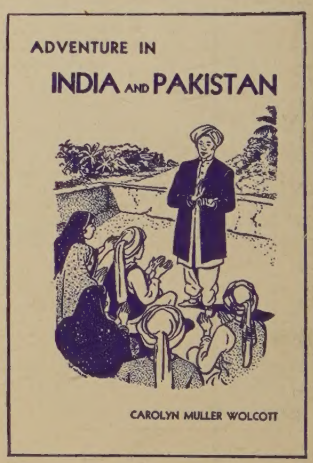
A Junior Teacher's Guide on "The City." By Margaret Ward. Based on *Sidewalk Kids.* 50 cents.

Theme: India and Pakistan
Manuals for Additional Sessions
Primary

Children of India. By Ethel L. Smither. A ten-session unit with suggested procedures for study, worship, and sharing. This unit should help primary children discover how The Methodist Church helps the children of India and find ways to share in the work of their church in India. 50 cents.

Junior

Adventure in India and Pakistan. By Carolyn Muller Wolcott. A ten-session unit with suggestions for study, worship, and sharing. This unit will help juniors learn about conditions in New India and Pakistan today which show reasons why the church is at work there. 50 cents.



Supplementary Materials:

Children of India Picture Book. An album of eight large pictures in color showing children at home, at play, at worship, with their toys. Pictures by Janet Smalley, stories by Nina Millen. For primary and junior children. $1.25.

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